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ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVE HOLDERS."

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SALEM, OHIO, FRIDAY, AUGUST 27, 1847.

WHOLE NO. 107.

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relating to the pecuniary affairs of the paper,
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Though the Democrats made this war,
the Whigs do all the greatest fighting and
rhyming. For example, John H. Willard,
formerly editor of the Manchester American,
has written a "Song of the New England
Regiment," which has rather the smoothest
and prettiest flow of all the war-poetry we
have seen. The sentiment is quite another
affair. It starts off thus:

Oh, hold and free o'er the bounding sea,
Take our glorious way,
To spread our glorious banner out,
And mingle in the fray;
At beat of drum, we come, we come,
Armed men and prancing steed,
And oh, we'll bear the stripes and stars
Where Pierce and Ransom lead.

Though it may be such a beautiful thing to
go into the "fray," we fancy that those who
come out will find the effects like those of all
other frays, and will then, if they sing, sing
another sort of a song, beginning something
like this:

Oh, lean and lank, with a single shank,
The soldier limps away;
For grab and grog not fit for a hog,
To spend his little pay;
To die a sot, and be forgot
By men that reap the spoils.
While Pierce and Ransom take the stars,
He takes the stripes and tails.

[Chronotype.]

Some of the citizens of Galena, in
this State, are displeased with the person who
published the Directory of that city, for plac-
ing the names of white and colored people
side by side on the same page. We think
the people of Galena, as well as those of some
other places, should have had a separate plan-
et set apart especially for their habitation,
with but one zone, so that all would have
been of a color. We sympathize with those
sensitive individuals in the present case, who
have had their feelings shocked by so unfor-
tunate a juxtaposition of names.—Chicago
Tribune.

A negro from the Coast of Guinea
was taken to Holland, and thence to Germa-
ny. He became a Doctor of the University
of Wittenberg, a Councillor of the King of
Prussia, and was the author of some Disser-
tations on the Rights of the Blacks. He re-
turned to, and died in, his native country.

Noble Conduct and Hard Fate.—We heard
a day or two since the story of a hard-work-
ing, industrious Irish servant girl, who hav-
ing amassed the sum of \$100 from her scanty
earnings, sent the same to her father, mother
and sister in Ireland, with a mes-
sage desiring them to come to this city,
where she would provide for them a more
comfortable home than their straitened cir-
cumstances would permit them to enjoy in
their native island. Word came over to her
that they would embark immediately. The
noble-hearted creature rented a small but com-
fortable tenement, and furnished it, to the ex-
tent of her limited means, with necessary fur-
niture, food and fuel. In due time the parents
and sister arrived, and joined herself and
brother here; and the meeting, under such
circumstances of the reunited family, was
one luxuriously joyful. The most sanguine
hopes and the brightest wishes of the affec-
tionate, self-sacrificing daughter and sister
were fully accomplished. Those who loved
were, through her single efforts, rescued from
the combined miseries of pinching poverty
and gaunt famine, and were all gathered
about her at last in a humble but comfortable
home, in a land of peace and plenty. But
their happiness was short-lived indeed. The
parents had brought with them the seed of
the pestilence that rages in many portions
of Ireland, consequent upon hunger, bad food
and exposure, and soon after their arrival
here, one after the other fell victims to its vir-
ulence, and the poor, heart-broken girl, in a
few short weeks, was followed father, mother,
brother and sister to their graves, and
once more she was alone in the land of her ad-
option, without a relative to console with her
in her bereavement.—Albany Statesman.

New Idea of a Great Man.—All things are
great or small by comparison. The follow-
ing anecdote, besides having the merit of be-
ing true, affords a new standard of greatness:
A sheep-farmer in the Highlands, remark-
able for the amount of his stock and sales,
while boasting one night over his cup of
whisky, of the greatness of his flock, and the
value of his stock, was interrupted by one of his
companions with the remark: "Why you are making
yourself as great a man as the Duke of Wel-
lington." "The Duke of Wellington?" re-
plied the other, with a look of astonishment,
unintended with pity. "It was easy for
the Duke of Wellington to put down his men
at Waterloo, some men here, and some there,
up and down the field; but let him try to
put down ten thousand sheep, forty black
cattle, at Falkirk Trest, and it's my opinion
he'll make a very confused business of it."
—Stirling Journal.

Painted Sermons.—Many years ago, there
graduated at Harvard University a man by
the name of Harvard, who subsequently set-
tled in the ministry at Yarmouth, on Cape
Cod. He used to preach very pointed ser-
mons. Having heard that some of his pa-
rishioners were in the habit of making him
the subject of their mirth at a grog shop, he
one Sabbath preached a discourse from the
text, "And I was the song of the drunk-
ard." His remarks were of a very moving
character, as many of his hearers have
left the house. A short time afterwards he
delivered a discourse still more pointed:—
"And they, being convicted by their own
consciences, went out one by one." On this
occasion no one ventured to retire from the
assembly, but the guilty ones listened in si-
lence to the lash of their pastor.

children Williams had, but I am sure it was
a round dozen, and the oldest boy was the
only one able to help himself. God help
him, poor man, as he climbs those prison
steps, and feels the little hands fast tugging
at his heart! But Sherry knew his duty,
and was faithful to the building loved him, and
when I saw him, six years after his impris-
onment, he had risen, so said the overseer, to
be the head baker of the establishment.—
In the mean time his friends had not been
idle. New England blood had boiled as it
listened to his story, and scores of Baltimore
merchants signed, once and again, a petition
to the Governor in his behalf. The last ef-
fort was founded on his exemplary conduct
during the time of his imprisonment, and

the "Eastern Shore" of Maryland, in the
hope of procuring for himself and his chil-
dren a copy of the Word of God.

I know not by what strange Providence it
happened, but this colored man knew how to
read, and as he stood on that clear, sunny
morning, by the book-seller's side, and turned
over the leaves of that long-desired vol-
ume, feeling that it cost more than he could
spare, his heart ached and the tear sprang to
his always sensitive eye. "Come," said the
book-seller, coaxingly, "you shall have it five
cents lower, and I will throw in this hymn-
book." Sherry took the hymn-book, and
turned over its leaves. He caught the first
lines of well-remembered hymns, and a
glimpse of some short stories that his curi-
ous-headed boys would climb his knee to hear.
One or two pictures decorated the book, and
the innocent man, looking on a coarse cut of
a slave, holding out his hand for the iron, and
another of the overseer, with his cow-skin at
his side, thought that these plain rep-
resentations of fact, would be termed "liber-
ous and insurrectionary" by the government
under which he lived. He forgot that he
was in a free and bound for a slave State: he
thought only of his Bible and of his songs,
and trusting to God to forgive his extrava-
gance, he emptied his pockets and went
away. The happy little faces that clustered
about him on his return, banished all anxious
thoughts of his improvidence. The hymn-
book came to be cherished like the Bible.—
Often had he hummed his baby to sleep by
the joyful carol of "Canaan, happy Canaan,"
while the mournful strains of "Come, ye
disconsolate," had checked full many a Sun-
day frolic of the older boys. At night it was
carefully laid upon the shelf, but all day it
nestled in the otherwise empty pockets of
Sherry Williams, and full two years had now
gone by without his ever missing the money
it had cost.

He was by trade a mason, and on another
occasion, while working with his trowel
heart that with which he had waited the
book-seller's decree, Sherry threw his trowel
in his hod over his shoulder, and taking his
hand, started for a neighboring farm-house
where his services were wanted. He threw
his jacket over the settle, and climbed up the
spacious chimney of the old kitchen. While
he was proceeding with his repairs, he heard
the full, sweet voice of Dinah, the cook, sing-
ing what he called "spinning songs," below,
and his work speeding all the lighter for this
accompaniment, he was soon down again.—
To his surprise his favorite book was gone;
but Dinah, who had slipped a corner of it peep-
ing from his pocket, soon came to relieve his
suspense—to beg him to stay to dinner, and
read her some of the pretty hymns, which
she had not the learning to spell out. "Yes,"
said Sherry, "if you will sing me one of
those sweet songs that made my heart dance
while I was up in the chimney, I will read
while I know." Dinah promised; while
Sherry sat, she sang, and when they had fin-
ished, he opened his dear book. While they
were both busied over its pages, a son of the
master of the house, a piping country lawyer,
on the "Shore," came lounging in. I am
glad I do not know his name. He may have
come of honest blood, and I would not give
it an ignoble fame. He was longing for a
client, and found it in his native state. Poor
Maryland, thou hast much to answer for.—
Standing on the brink of the free States, thou
hast been able wholly to check the flood
of light which hath invaded thy borders; cer-
tainly, thou hast turned thy back on its
glory, and chosen the rather to gaze moodily
on their own shadow. A glance sufficed to
reveal to the white man the character of the
book, and he humbly begged to borrow it of
Sherry, who, smothering his love for its worn
out pages, unhesitatingly complied with the
request.

Sherry, be it understood, was a free man,
and after waiting a reasonable number of
weeks, he went to the lawyer's office for his
book. The petitioner put him off to an hour
which he named. Sherry went again and
found himself in the power of the sheriff;
his book, indeed, in his pocket, but manacles
on his free hands. He was torn from
wife and children and carried to Baltimore to
be tried; for it is thus, O, Slavery, that thou
dost protect thyself! Fifteen witnesses tes-
tified, upon the trial, that Sherry was honest,
pious, industrious, and content; he had never
been heard to complain; was the last man
in the world to create an excitement. In
short, nothing could be proved against him,
but the fact that such a hymn-book was in
his possession. Weeping children and a
heart-stricken wife surrounded him, but their
tears flowed over cheeks of palest bronze,
and so made no impression on the heart of a
judge far darker and harder. The law had
taken hold of him, and it would not retract.
The statute under which he was convicted,
sentenced the colored man who shall be found
with an incendiary publication in his posses-
sion, to an imprisonment in the penitentiary
of not more than twenty nor less than ten
years. In consideration of the evidence of
character, adduced upon his trial, and in
despite of the public excitement on the sub-
ject, poor Sherry was sentenced to ten.

The petitioner was satisfied, his angry client
gained his cause, and the miserable fam-
ily of the prisoner begged their way back
to the "Shore." I have forgotten how many

A Just Rebuke.

A dumb of a man, a poor, miserable show
of humanity, from New York, passed through
our State, and received the hospitality of
some of its wealthy citizens. He thought it
would please his entertainers to denounce the
opponents of slavery, and exalt the patriarchal
institution.

"I am satisfied," said he, "that the slave
is happy, and believe the institution, as ad-
ministered here, neither harsh nor unjust.—
If those secondaries—"

"Pardon me, Sir," replied a slaveholder,
as he interrupted him. "We want no such
defense. It is enough for us that the law
gives and secures us our rights, without ac-
knowledging the slave to be a man."

give, for my children's sake, all I have,
(and he spoke not without reason) if Ken-
tucky had been New York is free."

The subject was dropped. The miserable
cantist started new topics, and tried hard,
we learn, to recover lost ground. He failed of
course. Every planter felt contempt for him,
and went so far as to show it. John Ran-
dolph expressed the Southern feeling, when
describing this class of Northern men, as
"Spawns, Sir, Spawns." They are time-ser-
vants at home, and lick-spittles abroad.—
Louisville Examiner.

AFRICAN DISCOVERIES.—THE SLAVE TRADE.

It will afford all our readers interested in
African discovery, much satisfaction to learn
that Mr. Daniell, the traveler, has reached this
country, after escaping all the dangers of a
journey in the comparatively unknown parts
of South-western Africa. He has come home
richly laden with information. We regret to
learn, however, that the Slave-trade is rap-
idly gaining ground in Angola and the adjacent
countries, to the great detriment of legitimate
commerce; and that notwithstanding the re-
puted vigilance of our cruisers, a vast num-
ber of slaves have been shipped for Brazil.—
the exports of a few months exceeding the
ordinary amount of past years. A vessel had
even been equipped in the port of London, the
chief Portuguese settlement in Southern Africa,
where the British and Portuguese Mixed
Commission sits, and had successfully es-
caped with a cargo of slaves. Among the in-
dividuals implicated in this affair was one of
the Portuguese members, who has in conse-
quence been expelled from his post by the
Government.

Nor is the trade less active on the North-
western coast of Africa. We learn by the
latest intelligence that "the Slave-trade is
very brisk, nor is it considered possible to
suppress it until the traffic is treated as piracy."
If such be the case, then it will never
be suppressed, for every nation has its in-
terests. France among the rest—positively
refuse to regard it as that light.

Our own conviction, frequently expressed,
is, that while the demand for new Slaves is
so great, as it undoubtedly is both in the
Spanish Colonies and Brazil, and the traffic yields
such enormous profits, as to cover all the risk
of capture, and to put large fortunes into the
pockets of the Slave-traders, it is in vain to
seek its suppression by an armed system of
cruising, for that only adds to its horrors with-
out diminishing its extent. Government
spends upward of a million a year on this
service, without reaching the point at which it
aims. Surely, other and wiser measures
should be adopted.—British Anti-Slavery Re-
porter.

A white woman walking with a colored
man.—On Tuesday, a respectable dressed
young woman, named Arabella Davis, sto-
ries on board the American ship Washington
Irving, preferred a complaint against a
seaman belonging to the same vessel, named
George Mills, for assaulting her on Sun-
day evening last. Complainant stated that
she was proceeding along Robert street in
company with Mr. William Blake, a colored
man, steward of the same vessel, when the
prisoner rushed up to her and struck her on
the neck, at the same time crying out, "Look
at the white woman walking along with a
nigger." The steward, a very intelligent
looking young fellow, corroborated the above
statement, and said that the prisoner had ex-
pressed a wish that "had he only been in
possession of his wages, he should have given
him a touch with his knife and been off to
London." Mr. Rushton said it was a most
disgraceful practice that parties could not
walk along the streets peaceably without be-
ing insulted. Whatever might be the practice
in America as to allowing a white female
to walk along with a colored person, he would
advise that while in England they must
respect the laws, and not insult parties, who
were infinitely their superiors in manners and
education, merely because they differed from
them in complexion. The prisoner was or-
dered to pay a fine of £5. Shortly after the
case was disposed of, the steward appeared to
claim the magistrate's protection. The
prisoner and his friends had surrounded them
on leaving the court, and knocked the female
down. Mr. Dowling was ordered with a
body of police, to take the parties into cus-
tody.—Liverpool Mercury.

Effects of Negro Emancipation.—The slaves
constituted formerly the wealth of the plan-
tations; as free and remunerated laborers,
they are the soul of our Island commerce, and
as such, are the wealth of the merchants.—
Let us look back at the commercial revolution
which has taken place in Trinidad since the
dawn of freedom. The signs of comparative
wealth among the laboring people everywhere
appear. The great change in their condition
has greatly stimulated trade of every descrip-
tion. Mechanic trades of every class have
increased a hundred fold above the lower or-
der of society; these are rapidly rising in re-
spectability and wealth, and promise at no
distant day to act an important part in the
internal trade and the affairs of the colony. In
consequence of the possession of money by
the people, our Island imports have increased
to a most surprising extent, in the course of
a few years.

More Annexation.

There is a new project now on foot of a
most dangerous character to the liberties of
the country. It is no less than the annexa-
tion of the Island of Cuba to the United
States, with its Spanish Catholic population,
and its multitudes of slaves. The project
has been casually broached for some time
past, but it is not till lately that the plan has
assumed such form as to create fear of any
serious attempt to push it forward at present.
Several circumstances combine to show that it
is now seriously contemplated. The New
York Sun, a paper that was rabid for the
Mexican War, is urging the annexation.—
The publisher has been tarrying for some
time test in the Island, and says that the

with us. He says that Spain would sell the
Island for one hundred millions of dollars,
and that the Islanders would themselves as-
sume the payment of that sum for the sake
of being admitted into our Union.

Cuba is about seven hundred miles in
length; its area is equal to that of England
and Wales; and greater than that of the New
England States combined, and it is said to
be capable of sustaining a population of more
than twenty millions of souls. It would do,
therefore, to cut up into three or four new
Slave States, and thus the ascendancy of the
slave power, in our government, would be
established beyond a peradventure. The
anxiety of the white inhabitants of the Island
to come under our government may be un-
derstood from the fact, that the Spanish go-
vernment have had it in contemplation, for
many years, to abolish slavery in all their
dominions, and the slaveholders there, the
influence of the British government will, ere
long, bring about the measure, if it is not
prevented by a transfer of the sovereignty of
the Island.

The sugar culture of Cuba is very destruc-
tive to the laborers, so that large annual im-
portations of slaves are required to keep up
the requisite numbers. Should annexation
take place it would open a new and large
market to our brethren, the christian and re-
sponsible slave-breeders of Virginia and the
other Southern States, and in view of this
result, no efforts will be likely to be spared
to accomplish their object. And, when an-
nexation shall have taken place, and when
the power of the government shall be firmly
fixed in the hands of the slave power, with
some popular military chieftain at its head,
and with northern doughfaces to back up their
measures, what is then to prevent our ports
being again thrown open to the foreign slave
trade, if the domestic supply should be found
insufficient?

These are no groundless alarms. There
is actually more cause to fear the annexa-
tion of Cuba now, than there was to fear that
of Texas three years ago. While the uphold-
ers of slavery are busy, then, let the cham-
pions of liberty not be idle. If annexation
is to go on, why stop at Cuba? Why should
not Hayti come in as an offset, yoked with
it, as Maine was yoked with Missouri?—
And Jamaica too! Less than a hundred
millions might, perhaps, purchase that Island
of Great Britain. After all, however, it is
most likely that the free colored population
of Hayti and Jamaica would spur any po-
litical connection with us.—Mass. Spy.

Mexican War.

The London Times of the 9th ult, thus
concludes an article on the war:

"That General Scott has been endeavoring
to invest himself with such pacificatory and
humanizing attributes, and that the ravages
of Vera Cruz would find no redress as the
deliverer of Mexico, is clear enough from all
that we have heard by way of the United
States. But there is little room here for the
operation of such addresses. There is no
great oppressed or disaffected party—a disaf-
fected population driven to war by a despot-
ic Government. The Mexicans are as free
as anarchy can make them, they change their
rulers at their will, nor can the most seductive
appeal of the invader offer them any in-
crease of political power. The war, such as
it is, is enthusiastically a popular war. It was
not excited by priests nor dictated by the
President. The Mexicans hate the Ameri-
cans clearly and intuitively enough, though
they cannot resist them. They defy their ad-
dresses, though not their arms. They will
not fight, but all the powers of the continent
cannot make them shake hands. And thus,
when a seared or suborned Congress may
have signed a compulsory compact, there will
still be the obstinacy and opposition of an
entire people to reconcile or overcome."

WEST INDIA EMANCIPATION.—Saturday
last was the Anniversary of the successful
experiment in Jamaica, Barbadoes, and the
other West India Islands of Britain, gradu-
ally to raise the African race to the level of
freemen, teaching them meanwhile how best
to fulfil the new duties that would devolve on
their novel rank, so that they might become
happier and better than when held in igno-
rance and degraded as chattel slaves. Edu-
cation has already made them more moral,
more pious; more industrious, in many cases,
and infinitely more useful members of society.
The local Governments have no desire
to expatriate them—on the contrary, they pur-
chase plots of ground, build farming villages,
cultivate their lands carefully, hire out their
services to the nearest planters when wanted,
enjoy equal political privileges with the
whites, and are daily proving themselves
more and more worthy of their rights. Men
of talent, though black as jet, are frequently
advantageously employed in stations under
Government—and the emancipated African
gives daily proofs that he can take ten-fold
better care of himself than ever the slaveholder
could for him: he lives in a better dwell-
ing, is much better fed and clad, has dis-
carded concubinage for the sacred rite of marriage,
resides in the midst of his family in his own
home, on his own freehold; reverences the
Sabbath, and is respected, ennobled and very
grateful to his benefactors.—Tribune.

Life of Benjamin Lundy.

The following account of a most brutal at-
tack made upon Lundy by a slave-dealer of
Baltimore, is copied from his recently pub-
lished life.

Lundy's paper for January 30th, 1827,
contained his account of the assault upon
him, made in the streets of Baltimore, by
Austin Woolfolk, in consequence of the at-
tack of the Genius upon him, and the domes-
tic slave trade in which he was engaged.—
The immediate provocation, which Woolfolk
alleged, was contained in the paper of Janu-
ary 2d, which gave an account of the execu-
tion, at New York, of William Bowser, a
slave, for the murder of the captain and mate
of a vessel, a vessel engaged in transport-

The slaves, twenty-nine in number, had risen
for their liberty when a few days out from
Baltimore, taken possession of the vessel,
thrown the captain and mate overboard, and
given the command to one of the crew, a
white man, upon his promising to carry them
to Hayti; but as he knew not how to manage
the vessel, she was some days afterwards
fallen in with by another vessel, which took
her to New York, where the slaves escaped,
but Bowser was afterwards apprehended at
West Chester, New York, brought to New
York city, convicted, and, on December 15,
1826, executed. Woolfolk was stated to
have been present at the execution, and an
article, which Lundy copied from the New
York Christian Inquirer, stated that the col-
ored man, at the place of execution, address-
ed the spectators, and, "as Woolfolk was
present, he particularly addressed his dis-
course to him, saying he could forgive him
all the injuries he had done him, and hop-
ing they might meet in Heaven; but this un-
feeling soul-seller, with a brutality which
becomes his business, told him, with an oath
(not to be named) that he was now going to
have what he deserved, and he was glad of
it, or words to that effect. He would prob-
ably have continued his abusive language to
this unfortunate man, had he not been stop-
ped by some of the spectators, who were
shocked at this unfeeling, profane and brutal
conduct."

Lundy, in remarking on the above, strong-
ly cautioned the colored people against at-
tempting to obtain their rights by violent
measures, and urged upon them "a spirit of
forbearance, forgiveness, and charitable bro-
therly kindness." He added: "The citizens
of Baltimore have now a clue to unravel the
character of that monster in human shape, the
Island slave, Woolfolk. The adamantine-
hearted creature, knowing himself to be the cause
of the death of the captain and mate of the
Boscawen, and also of the poor unfortunate
Bowser, could, with a fiend-like assurance,
insult him with his outrageous profanity,
when he was just to be launched into eter-
nity. Hereafter, let no man speak of the
humanity of Woolfolk."

It appears from Lundy's statement, that
after the publication of the above article, as
he was going to the Post Office, Woolfolk
accosted him, and charged him with hav-
ing called him "a vile stealer," in the columns
of the paper. Lundy replied that he had not
done so. Woolfolk then asked him if he had
not published an account of the hanging of a
negro at New York, and of his being there.
Lundy said he had copied such an account
from a New York paper. Woolfolk asked
him if he did not accompany that account
with remarks of his own, to which Lundy
replied in the affirmative. Woolfolk then
asked what those remarks were, upon which
Lundy took from his pocket a paper, and of-
fered to him to read for himself. Woolfolk
refused to receive it. Lundy then declined
further conversation and turned away, upon
which Woolfolk stepped up to him, and said
something further should be done, whereupon,
in the words of Lundy, "I had scarcely
time to observe to those present that I would
not quarrel with him, when he stripped off
his coat, gave it to one of the by-standers,
and took hold of my collar. Being a much
stronger man than myself, and as I resolved
to make no resistance, he found it an easy
matter to prostrate my body on the pavement.
Then with a brutal ferocity that is perfectly
characteristic with his business, he choked me
until my breath was nearly gone, and stamp-
ed on me in the head and face, with the fury
of a very demon. One of the blows from his
heel was given about the middle of the fore-
head, with such violence, that it stunned me
exceedingly; and I am confident that had it
not been for a glancing stroke, it must inevi-
tably have fractured the skull, if it had not
caused immediate death. As soon as I could
release his grips from my throat, and recover
my breath, I called for assistance, and he was
taken from me. It was with some difficulty
that I rose on my feet, and my face was lit-
erally in a gore of blood. I succeeded, how-
ever, in getting to a magistrate, and procured
a writ for the perpetrator of the outrage; and
then, after engaging a friend to see that I
was duly served, I was compelled to take
my bed and send for medical aid. No severe
wounds that I was confined to my bed
more than two days, and to my room nearly
a week."

The Genius of February 24th contained
the account of Woolfolk's trial before Judge
Brice, for the assault on Lundy. "On the
part of the defendant several witnesses were
produced, from the testimony of whom it ap-
peared, that there was a mistake respecting
his being present at the execution of Bowser.
One of them stated that he understood his
brother was then at New York instead of
himself. Be this as it may," says Lundy,
"the extract from the New York paper was
given verbatim, and the witness appeared in
Court." The counsel for the defendant read
at the trial various extracts from the Genius,
including those relating to the execution of
Bowser. The jury having convicted Wool-
folk, Judge Brice sentenced him to pay a
fine of one dollar; and recommended to
Woolfolk to hand the "Genius" to the
Grand Jury, with the expectation, probably,
that they might indict Lundy for a libel.—
The jury, however, did nothing in the matter.

ANNIVERSARY MEETING.

The Anniversary of the Western Anti-Slavery Society was held in New Lyme, Ashland Co., O., on the 18th, 19th, and 20th of August, 1847.

The meeting was called to order by the President, Lyman Peck, at 10 o'clock A. M. who gave notice that silence would be observed a few moments, to afford opportunity for any who might apprehend it their duty to open the meeting by religious exercise, to do so.

J. Elizabeth Jones presented the Annual Report of the Executive Committee, which was adopted by the meeting.

The following Committees were appointed:

Nominating Com.—Saml. Brooke, Benj. S. Jones, Dr. K. G. Thomas, Dr. Richmond, Henry Putnam, Lydia Irish, Harriet N. Torrey.

Business Com.—Wm. Lloyd Garrison, Joseph A. Dugdale, Frederick Douglass, S. S. Foster, Maria Giddings, J. W. Walker, J. Elizabeth Jones.

W. L. Garrison addressed the meeting on the rise and progress of the cause in which he had so long been engaged, in a very eloquent and impressive manner.

The choir then sang the following piece written for the occasion:

Welcome

To Garrison, Douglass, Buffum, and Foster.
Welcome, thrice welcome, ye friends of the slave,
To our hearts and our homes in the wide-spreading West!

Your spirits are free as the waters that lave
The shores of our Erie and whiten its breast.
Oh, not as to victors from battle-fields red
With the blood of the slaughtered in hatred cut down,
Where the steed of the foe man has trampled
The dead,
And the beautiful earth with destruction is
strown;

But as men who are fearlessly battling for
Right
With the sword of the Spirit, and breast-plate of Love,
Whose watchwords of Freedom, and Justice,
and Light,
Are the watchwords of glorified spirits
above.

Then welcome, thrice welcome! Age, man-
hood, and youth,
All unite in their welcome to heart and to
home,
For they honor untiring devotion to truth,
And are friends to the friends of the crush-
ed and the dumb.

We rejoice to have with us the man who has
been
The bold pioneer in Humanity's cause,
Who attacked single handed our national sin
Entrenched in its strong hold of pulpit and
law.

Right bravely he bore him. With standard
unfurled,
He demanded full freedom for body and
mind,
His motto "My Country, God's beautiful
world—
My countrymen all who belong to man-
kind."

And our hearts are made glad by the presence
of one
Who was chattelized, beaten, and sold in
our land;
Who is guilty of naught, save that Africa's
son
Pressed his ancestors' brow with too heavy
a hand.

He can tell of the woes that have gnawed at
his heart;
Of the lash that has left its deep scar on
his back;
How the tenderest ties are torn rudely apart,
And the soul and the body both doomed to
the rack.

And we welcome him too, who with knowl-
edge and zeal,
Piles facts upon facts at Humanity's call,
And is making the cowardly oppressor to feel
"Tis by facts that his system is destined to
fall.

And he who returns unto us as a friend
Who has scattered the truth where the
field is now white,
Will not doubt of a welcome, but joyfully lend
His labor to gather the Harvest of Right.

Then welcome, thrice welcome, ye friends of
the slave,
To our hearts and our homes in the wide-
spreading West!
Your spirits are free as the waters that lave
The shores of our Erie and whiten its breast.

Frederick Douglass then came forward and
spoke until the time of adjournment, when
the choir sang, "Hear ye the mighty rush-
ing," &c.

AFTERNOON SESSION.

The President being absent, Lewis Mor-
gan, one of the Vice Presidents, called the
meeting to order.

The Nominating Committee reported the
following list of officers for the ensuing year,
all of whom were respectively elected:

President.—William Stedman.

* When this was written, it was expected
that Jas. N. Buffum would accompany the
other Eastern friends, but as he did not, the
verse referring to him was omitted in the sing-
ing. The piece however, is here published
entire by request.

Vice Presidents.—Thos. Donaldson, Lewis
Morgan, Simeon Dickinson.

Cor. Sec.—James Barnaby.

Rec. Sec.—Lot Holmes.

Treasurer.—J. Elizabeth Jones.

Executive Com.—Isaac Trencott, K. G.
Thomas, Wm. Lightfoot, Laura Barnaby,
David L. Galbreath, Eliza Holmes and T.
E. Vickers.

S. S. Foster offered the following resolu-
tion, which was adopted:

Resolved, That all persons present, or who
may be present during the several sessions of
this convention, be invited to participate in
the proceedings of this meeting.

The Business Committee presented the fol-
lowing resolutions:

1. **Resolved,** That the compromises embod-
ied in the Constitution of the United States
in favor of slavery—and the outrages inflicted
on the rights of the people of the North by
the slave power of this nation—call for the
immediate dissolution of the American
Union on the part of the non-slaveholding
States, as essential to their innocence, safety,
prosperity, and the abolition of the slave sys-
tem throughout the Republic.

2. **Resolved,** That a trial of more than half
a century has proved that it is impossible for
free and slave States to unite under one gov-
ernment, without all becoming partners in
the guilt, and responsible for the sin of slav-
ery—that we dare not prolong the experiment,
and with increasing earnestness we repeat
our demand upon every honest man to join in
the outcry of the American Anti-Slavery So-
ciety, "NO UNION WITH SLAVEHOLD-
ERS!"

The above were discussed by W. L. Gar-
rison, Fred. Douglass and others in the af-
firmative. J. R. Giddings took some excep-
tions, yet said so much in favor of the resolu-
tions, that it was difficult to know where to
class him. Pending the discussion the
meeting adjourned to 9 o'clock the next morn-
ing.

MORNING SESSION.

President called the meeting to order.

Prayer by John Knox.

The discussion of resolutions, 1 & 2, was
continued by W. L. Garrison and S. S. Fos-
ter at considerable length.

On motion adjourned to half past 2 o'clock.

AFTERNOON SESSION.

After the song "God speed the Right,"
was sung by the choir, J. R. Giddings took
the stand in reply to the remarks made by
Garrison & Foster, and after a full, free, and
interesting discussion, on motion of S. S.
Foster the resolutions were laid on the table.

"O will you send me back!" was then
sung by the choir.

W. L. Garrison, on behalf of the Business
Com. offered the following resolutions, which
were ably advocated by Frederick Douglass,
and adopted:

3. **Resolved,** That the Anti-Slavery which
is in word only, is the spirit which says,
"Be ye warmed, and be ye fed, and be ye
clothed," and yet leaves the perishing and
the naked to die without succor.

4. **Resolved,** That genuine abolitionism is
in deed and in truth—as well as in word—
ever giving, ever sacrificing, ever devising
ways and means for the promotion of the An-
ti-Slavery enterprise.

5. **Resolved,** That the Society in its operations,
and in its efforts to secure the rights of the
colored people, shall be guided by the prin-
ciple of non-resistance.

MORNING SESSION.

The meeting assembled according to ad-
journment, and was addressed by —
Bowles, of Mercer Co., O., in a very eloquent
and interesting manner, giving conclusive evi-
dence that our colored brethren of Ohio pos-
sess talent which cannot be crushed, with-
standing the odious and oppressive laws
which refuse them an education in the com-
mon schools.

Joseph A. Dugdale offered a resolution,*
which was laid upon the table.

The Treasurer's report was read, and Wm.
Stedman, Lewis Morgan, and Daniel Bon-
sall, were appointed to audit it.

Wm. L. Garrison made an interesting
speech setting forth the claims of the slave
upon Abolitionists—benefits of Emancipation
pecuniarily, &c.

Joseph A. Dugdale offered the following
resolution, which was carried by acclama-
tion:

Resolved, That during the several sessions
of this meeting, we have listened with in-
struction and interest to our beloved con-
ductors, Wm. L. Garrison, Frederick Douglass,
and Stephen S. Foster, and now commend them
as men of God and eternal Truth in their
Christ-like mission for the overthrow of the
blood-stained American Union—as well as
those anti-reformatory, infidel sinagogues,
which are monstrous counterfeits of the gos-
pel of Him who proclaimed the brotherhood
of the human race and the release of the captive
from thralldom.

The following statement of the pecuniary
condition of the Anti-Slavery Bugle was
read:

The Bugle has now 1450 subscribers.
The expenditures above the receipts thus
far, have been \$1,000 00.

The paper is, therefore, one thousand dol-
lars in debt—six hundred and sixty-one dol-
lars of which has been advanced by Samuel
Brooke.

The amount on our books due from sub-
scribers would, if paid, release the paper from
all embarrassment.

JAMES BARNABY,

General Agent.

Aug. 17, 1847.
An effort was then made to obtain subscri-
bers in the audience and 70 were added to its
subscription list.

Frederick Douglass then made one of his
happiest efforts, showing up the wicked po-
sition of the American church and clergy.

Wm. L. Garrison, on behalf of the Busi-
ness Committee, offered the following pream-
ble and resolutions, which were discussed
and adopted:

Whereas, Among the many wicked and
powerful devices resorted to by the traffickers
in human flesh and their Northern apologists,
in order to obstruct the progress of the Anti-
Slavery cause, is the circulation of the charge

* This resolution was not handed to the
Secretary, and cannot therefore appear in the
minutes.

against the uncompromising friends and ad-
vocates of the slave, that they are a body of
infidels, seeking to destroy the Church of
Christ, and to tarnish the character of the
Christian ministry; therefore,

5. **Resolved,** That we warn all those who
would not willingly do anything to strength-
en the bonds of the slave tyrant, to give no
heed to this malignant outcry of that foul
spirit which is "full of all deceivableness of
unrighteousness;" that, instead of being op-
posed to the church or ministry of Christ, we
declare that they are on the side of the slave,
and against the slaveholder; that we register
our testimony against that church, and that
only, which, claiming to be the church of
Christ, proves itself to be "a cage of unclean
birds," and "the synagogue of Satan," by
holding slaves, trading in the souls of men,
and manufacturing and perpetuating a fright-
ful system of heathenism; that we denounce
that ministry, and that only, which obstructs
the progress of freedom and humanity, quotes
the Bible in defence of man-stealing, enslaves
the weak and despised, and attempts to cover
with infamy those who are seeking to deliver
the oppressed out of the hands of the spoiler.

6. **Resolved,** That as Abolitionists, we have
no controversy with any organization, asso-
ciation, party, sect, or order of men, which
does not array itself against the cause of our
enslaved fellow-countrymen.

Levi Sullist then addressed the meeting—
entered the moral movements of this Society,
but claimed that it was essential to hold on
to the roiling process as an instrumentality
for the repeal of the obnoxious black laws:

The auditing Committee reported, That
they had examined the Treasurer's books and
vouchers and find his report to be correct.

The Business Committee reported the fol-
lowing resolutions, the first of which was
passed without dissent. The latter were ad-
opted by a long and universal acye.

7. **Resolved,** That we rejoice in the estab-
lishment of a Wholesale Free Produce store
in the city of Cincinnati, inasmuch as it af-
fords to those abolitionists who are consen-
sually opposed to the use of slave grown
products, an opportunity of acquiring articles
raised by freemen, and is furthermore an evi-
dence of the interest which in various ways
the people are beginning to manifest in the
subject of slavery.

8. **Resolved,** That we extend our most cor-
dial invitation to George Thompson, of Eng-
land, again to visit America, that his mighty
voice may be mingled with ours, in order to
hasten the overthrow of slavery in our guilty
and misguided land.

9. **Resolved,** That the President and Sec-
retary be directed to transmit to him the fore-
going resolution.

Resolutions on the compromises of the
Constitution (1 & 2) were then taken up and
adopted.

The Business Committee reported the fol-
lowing resolutions, which were eloquently
advocated by Dr. D. J. Peck, of Pittsburgh,
and adopted:

10. **Resolved,** That this Society reaffirms
its detestation of the infamous black laws of
Ohio, regarding them as infinitely more pro-
scriptive and tyrannical than any which
George the III. endeavored to enforce upon
the American Colonists, for not only has the
State of Ohio exacted from her colored inhabi-
tants taxation without granting representation,
but has refused them their proportion

of the School Fund assigned them by the
United States, refused to receive their testi-
mony against a white man in any case what-
ever, and loaded them with various other dis-
abilities, all indicative of a deep and cruel
prejudice against a colored skin.

11. **Resolved,** That if our forefathers were
justified in holding up the government of
Great Britain to the scorn and detestation of
the world, Ohio is far more worthy of uni-
versal condemnation for her greater wrong and
outrage toward her own colored citizens; and
inasmuch as either the Whig or Democratic
party could raise these laws from the statute
book, and have refused to do it, they prove
that their professed love for the rights of man
is but mere pretence, that it is party and not
principle which is the bond of their Union.

On motion the meeting adjourned sine die,
after singing "My Country 'tis of thee," &c.
LOT HOLMES,
Recording Sec'y.

Colorphobia.

The diagnosis of this disease is a difficult
study, as its symptoms are sometimes of the
most contradictory character, and break out
at the most unexpected times and places. A
remarkable case has occurred within the week.

One of the editors of the Ram's Horn pur-
chased a ticket to visit the Chinese Junk, but
on presenting it at the inner door of the Cas-
tle Garden, off which the vessel lies, he was
denied admittance. The instructions of the
"colored gentlemen" should not be admitted.

As the Captain of the Junk is an English-
man, the regulation, we presume, is made in
deference to the taste of the sovereigns of
New York, and probably was not made with-
out the advice of some of them.

The prohibition, under ordinary circum-
stances, would not surprise us, as colored
people in this city are not permitted to enter
any place, from the church to the grog-shop,
upon an equality with the whites. But here,
we confess, we are puzzled.

The crew of the Junk are of the lowest class of Chi-
nese, called coolies. There are few colored
people who walk our streets darker than they
are. This class have no very high reputa-
tion in their own country for cleanliness, and
the crew of the Junk, we judge, from their
appearance and actions, are not superior in
this respect to their fellows.

We spent a few moments on board this vessel a few days
since, and the only place we could not get
into was a room forward, which we took to be
a sort of fore-cabin where these sailors live.

Most of them were, in at the time, and it
was so crowded with ladies and gentlemen
—or, at least, persons whose fathers and
grandfathers had done their best to make
them so—in the closest proximity with these
sweltering, black, and dirty Chinamen, that
an entrance could only be effected by greater
exertion than we cared to make. So all over
the vessel, if a Chinaman could be caught,
he was examined with great avidity, by the
curious of both sexes, from his phrenological
organs, and the braid of his cue, to the soles
of his wooden shoes. There certainly was
no prejudice here against colored men.

The special object of everybody seemed to be
to see, to talk with, and handle as many as pos-
sible of them. If the crew of the Junk them-
selves were to go home with a strong preju-
dice against white people, they would be
quite excusable, for they evidently thought
there was altogether "too much hobnobbing."

But these white visitors who can paw
over the dirtiest sort of a Chinaman by the
hour with the greatest gusto, should turn up
their noses at respectable colored Americans,
and not permit them to stand within the same
hundred feet of out-o'-doors as themselves,
quite passes our comprehension. A natural
antipathy to nastiness, we believe in; we
have supposed that a real prejudice, vulgar
and contemptible as it is, could exist; but
we were not prepared for the decided penchant
for dirt and dark people which the lieges of
New York have exhibited during the last
fortnight.—A. S. Standard.

For the Bugle.

Annual Meeting

Of the Pennsylvania A. S. Society.

FRIENDS JONES:

Last week I had the pleasure of attending
"The Tenth Annual Meeting of the Anti-
Slavery Society of Eastern Pennsylvania." You
will hear from that meeting through the
papers, but possibly a friend's account of the
impression left by it upon her own mind,
might not be unacceptable.

At the appointed time and place (the 4th
of August, and in Norristown,) the friends
of the cause were seen gathering in from all
directions; and a goodly number we had—
much larger than at any meeting of the kind
(annual meeting of the society) ever before
held in that place; the beauty of which cir-
cumstance was, that this increase in numbers
resulted from the attendance of those from in
and around the place, there being—as I was
informed by a resident—fewer persons from a
distance than usual. We had Garrison there,
with—himself—what better can I say! For
who can think of him without the associa-
tion of power, of earnestness and devotedness
that have marked his course in the cause of
humanity!

We had Douglass, too, whose sympathies
for his suffering race have not been weaken-
ed, nor his labors in their behalf turned aside
by the adulation of Britain's aristocracy.

We had many noble and true, among
whom we should do great injustice to class
only the public characters, the eloquent
speakers, and the known workers in the cause.

Not less do we value and venerate the quiet
humble labors of those who, unknown save
in the circle which surrounds them, shed
there an influence like that of the brook,
known only from the greenness of its borders.
Not less true heroism is required by
and manifested in their daily struggles than
in those upon which the world pronounces
its eulogies.

The meeting was not opened by formal
prayer, but some eloquent and forcible re-
marks upon the subject by Luceria Mott,
proved that, to one mind at least, the spirit
of prayer was not wanting, and the attention
with which they were received spoke one
deep response.

Garrison then passed over in review the
labors of the last fifteen years, their first lon-
ely, feeble efforts—feeble so far as human
agency was concerned—and the gradual in-
crease of force until now, when the whole
nation confesses the agitation that has been
produced, and legislative bodies are obliged
to respond to the increasing voice of the peo-
ple on the subject.

Douglass did not arrive until the second
day.

The usual plan of resolving was gone into,
and ere the close of the meeting resolutions
had been passed upon almost all the different
points of peculiar interest to our cause at the
present time. In them we had congratula-
tion for the success, so far, of the enterprise
—we had expression of entire confidence in
our present means (moral suasion) and in
that only—and, in connection with that, an
earnest and decided, though not unkind, ex-
pression of disapprobation of political mea-
sures—that is, of a political party.

The subject of publishing anti-slavery
tracts for gratuitous distribution received the
attention of the meeting, and a sum of mo-
ney was voted to be appropriated to this pur-
pose. This idea seemed to have been de-
rived from England, where intelligence is
circulated in this manner very extensively,
and at a much less cost than by lecturing.

The course of the editor of the "Era" also
received some attention, and a resolution
was passed disapproving of it. The motto,
"No union with slaveholders," was again
proclaimed—free produce was encouraged,
&c., &c.

The subject of compensation was discuss-
ed, and while the opinion was expressed that
emancipation, when it did take place, would
be, in some measure, through that means, as
had been in other countries, yet it was urged
as the policy and the duty of abolitionists to
adhere strictly to their doctrine of the injus-
tice of any claim on the part of the slave-
holder to reward for his slaves—that it is our
duty to uphold the standard of right, while
others talk of expediency. Abolitionists
were discouraged from giving money to re-
deem slaves, as an injudicious appropriation
of funds, as so much more might be done for
the cause by the same amount employed in
circulating information on the subject, and
also as our aim is to destroy the slavehold-
ing spirit rather than to redeem a few indi-
viduals. The resolution upon this subject
—compensation in its various forms—was
laid over to a future meeting.

But for the detail of what was said and
done at the meeting, I refer you to the min-
utes thereof. There was no exciting inci-
dent—nothing to mark it from other annual
meetings. But it was good to be there—it
was cheering, invigorating, soul-inspiring;
cheering, from the glad tidings our friends
had to bring; invigorating, from the sym-
pathy of hearts met in a common cause; and
the recital of the wrongs of the still-suffering
slave inspired us with a desire to renew our
labors for his redemption. And no small
source of pleasure to those gathered there
was the hospitality of friends round about.—
Where do we find such true hospitality as
amongst Abolitionists? Verily, it seems to
me that the selfish enjoyment we have in
that were sufficient to repay us for all our ex-
penditure of time and money, if that expendi-
ture were not its own reward. It has been
justly remarked that we may pay but we
cannot give to the cause, so great is the plea-
sure and benefit we derive from it.

And then we had such delightful free
meetings in the mornings there, for the Phila-
delphia cars did not arrive until after ten o'-
clock, and they still brought many persons
to the meeting, so that business did not com-
mence until their arrival—the time previous
being occupied as alluded to, namely, in free
meetings. We had many friends of human
brotherhood there, and they set forth the doc-
trines of peace and love in such a light as
would have "persuaded" almost any one
"to be a Christian." Those were precious
seasons—we didn't call them anti-slavery
meetings and discussions, but why should
we not? Is not the spirit of war and of rule
the spirit of slavery? Are not peace and love
and human brotherhood anti-slavery? Com-
mittees were appointed to make arrange-
ments for holding meetings on these sub-
jects.

But to the close of the convention. As
usual there was some hurry in pressing busi-
ness through, and some striving for the floor,
yet I did not think it as much so as such
large meetings, limited to a particular hour,
generally are.

Chester co., August 9th, '47.

ANTI-SLAVERY BUGLE.
SALEM, AUGUST 27, 1847.

"I love agitation when there is cause for it
—the alarm bell which startles the inhabi-
tants of a city, saves them from being burn-
ed in their beds."—Edmund Burke.

Persons having business connected
with the paper, will please call on James
Barnaby, corner of Main and Chestnut sts.

Great Anti-Slavery Conventions!!
GARRISON, DOUGLASS, WALKER, FOSTER,
and others will attend meetings as follows:

Richfield, Saturday and Sunday, 25th and
26th.

Medina, Sunday and Monday, 29th and
30th.

Massillon, Tuesday and Wednesday, 31st
of August and 1st of September.

Leesburgh, Thursday, 2d.

Salem, Saturday and Sunday, 4th and 5th.

New Lisbon, Monday, 6th.

Warren, Tuesday and Wednesday, 7th
and 8th.

Ravenna, Thursday and Friday, 9th and
10th.

Cleveland, Saturday and Sunday, 11th
and 12th.

The big tent will be put up at Rich-
field and Salem; and at other places if
the weather should not be favorable to a grove
meeting.

Garrison and Douglass will attend
all of these meetings, one of them remaining
during all the seasons.

The meeting at Massillon will com-
mence at 2 P. M., those at Richfield, Lees-
burgh, Salem, New Lisbon, Warren,
and Ravenna at 10 A. M., and those at Medina
and Cleveland at 7 P. M.

All the sessions subsequent to the first,
will commence at 10 A. M. and 2 P. M.

There will probably be only a morning
meeting at New Lisbon.

SAML. BROOKE,
Gen. Agent.

Fair at Ravenna.

The Western A. S. Fair is not yet closed.
The sales at New Lyme did not place in the
Treasury of the Western Society that amount
which the Committee confidently expected
to, and consequently they adjourned to meet
at Ravenna on Wednesday and Thursday,
the 8th and 9th of September. There is yet
on hand a large assortment of articles—some
of them very beautiful, and it is hoped that
all who are in attendance at the meeting at
Ravenna, will so far aid the cause as to visit
the Fair Room and make a purchase.

Among the articles on hand are about \$100
worth of quilts, many of them very beautiful,
pin-cushions and book-marks without num-
ber, dolls of various sizes, French toy china,
socks, hose, aprons, caps, bonnets, slippers,
shoes, handkerchiefs, gloves, needle-work of
various kinds, bags, flannel, carpeting, &c.,
&c. It is desirable that these should all be
disposed of, and we hope they will meet a
ready sale on the 8th and 9th.

Quite a number of persons whose contri-
butions helped to make up the Fair at New
Lyme, and who participated in the sales, did
not fully understand that it (the Fair) was

designed exclusively to aid the Western So-
ciety, to place funds in its Treasury, or else
expend them in doing the work which that
Society stands pledged to do. Some sug-
gested the propriety of establishing an anti-
slavery circulating library in their neigh-
hood, others wished to aid in sustaining a
school for colored children; and several pro-
positions of a like character were made, all
good in themselves, but not involving labor
which properly belongs to the Society.—
Most of these, however, became convinced
of the impropriety of thus appropriating the
funds.

We have consulted the greater part of the
Fair Committee, who

counted him as a brute, or with keen satire exposed the hollow pretensions of American religionists, if the sense of justice was not dead within them, they must have hung their heads for very shame. And how different did Garrison appear to those whose religious leaders had taught them to regard him as a roaring lion, going about seeking whom he might devour. His very appearance did much to remove the prejudice against him; and when they heard him with deeply impressive language advocating the cause of that Christ whom the churches of this land continually crucify, giving glory to God in the highest, and laboring to establish peace on earth and promote good will among men, they felt that they had been shamefully deceived by priestly pretenders, and church infidels in high places. Did the people but dare to hear and dispassionately judge for themselves, they would brand their own religious teachers as liars and infidels, rather than the man who for long, long years has been faithfully proclaiming glad tidings of great joy unto all men, deliverance to the captive, and the opening of the prison doors to them that are bound.

It will be seen by the report of the late Ex. Com. that the Society is more in debt than it should be, and it was hoped that at the Annual Meeting sufficient funds would be raised to enable it to meet its present liabilities, and furnish it with means to sustain its operations through the coming year. This however was not the case. A committee was appointed to take up a collection and receive pledges; but a mass meeting, such as the anniversary was, is not the place to do it; and the Ex. Committee there appointed will have to depend very much upon private, individual exertion for the funds they may need. The Secretary has not reported the amount contributed at the meeting, and as only a partial return has been made to the Treasurer, we are unable to state how much was obtained.

In our notice of the meeting we must not omit to mention the good service done the cause of Humanity by the members of the Anti-Slavery choir in attendance, whose sweet music charmed the hearts of the audience as they pleated the cause of the slave. The meeting, take it all in all, was a grand and a glorious demonstration; one which will have a great influence upon public sentiment, and is an evidence of the deep hold which anti-slavery principles has taken upon the public mind. And although but a small proportion of those assembled at New Lyme were Disunionists, yet the awakening of the public conscience which such a gathering indicates, is a source of congratulation and encouragement to those who are endeavoring to arouse this nation from its death-like sleep.

We pass now to
THE FAIR.
The extent, variety, and beauty of the articles offered for sale far exceeded our expectations. We did not suppose that the first general effort of the kind in the West would be attended with such happy results. Nor would it have been, had not Anti-Slavery been made a household companion, one of the fireside circle, to be remembered when strangers would be forgotten. There were useful and fancy articles in great abundance, and of great taste and beauty. There too were the contributions of the Philadelphia and Boston friends, valuable and beautiful. But one of the prettiest things we saw was a miniature cottage, made by the abolitionists of Chagrin Falls, and which was purchased by a few of the friends who design presenting it to the Boston Bazaar. There must have been at least from ten to twelve hundred dollars worth of articles exposed for sale, and to collect and manufacture that amount required considerable anti-slavery effort, and shows what the women of the West can do, and will do when duty demands. The sales were however far less than many anticipated. Owing to the prejudice of a few against an admission fee, the doors were thrown open to all, and the consequence was, the room was so densely crowded, that many who wished to purchase could not possibly get near the tables which were surrounded in great part by those whose sole object seemed to be to examine without buying. Many articles were injured in this way, and quite a number stolen by rowdies whose insulting behavior was better suited to the grog shop than the Fair room. Had the Committee charged a shilling admission fee, some at least would have been excluded whose absence would have been desirable, a better opportunity would have been afforded those who wished to purchase, there would have been less pilfering of articles, less injury from handling them, and probably several hundred dollars more realized for the Society.

It was a cause for astonishment to see the way things were poured in from all parts of this State, and from Western Pa. Though six long tables were put up, there was not sufficient room for the things to be properly displayed. Dolls of all sizes were congregated there; pin-cushions and needle-books of all patterns; bags and purses of all kinds and qualities; aprons and caps to suit all tastes; books of various kinds; numerous drawings and engravings; book-marks without number; miniature bedsteads and miniature cradles; large and small smoothing-irons; French toy china, and wax fruit almost natural in look; knives and scissors; whips for boys, and toy guns warranted to do no harm;

embroidered and patch-work cushions; quilts of all kinds and patterns; handkerchiefs and gloves; honey, milk-white and delicious; shirts, bosoms, and collars; pantaloons and vests; socks and hose; rag carpets and cotton flannel; shoes and leather; brooms, cheese, and a great variety of other things which it would be a hopeless task to attempt to enumerate. An effort was made to take an account of the things as they came in, so that the towns that sent them might receive an acknowledgment of their contributions; but this was found to be impossible, as a great many articles were deposited without the Committee being able to ascertain where they came from.

The amount of proceeds from the Fair (including a small sum from the concert) which has been deposited in the Treasury of the Western Anti-Slavery Society is \$103 37. The New Lisbon and Jefferson tables—the proceeds of which will be devoted to paying the traveling expenses of friends Garrison and Douglass—probably amount to \$60 or \$65. There will be realized from the public house, conducted by our friend Curtis for the benefit of the Society, not less than \$65; making in round numbers from all these sources, \$530. A debt of \$50 was incurred on behalf of the Fair for articles for the refreshment table; this is yet unpaid, and although a considerable portion of these were sold, we believe nearly enough remains to enable the Committee to liquidate the bill by the sale of those they have in their hands. Of the other articles, the Committee have some \$500 or \$600 worth on hand, and design holding a Fair at Ravenna during the meeting there, as will appear by a notice in another place.

The Concert, from which considerable was expected, was a failure, or nearly so. This was however, no fault of the performers. The night appointed for it was rainy, no arrangements had been made to secure a proper place for them to sing in, and the canvass of the tent, where they were obliged to perform, if at all, was saturated with water, and the atmosphere within as heavy and as damp as any lover of fog could desire. A considerable portion of those who were in attendance entered without pay, for previous to the candles being lighted, quite a number had obtained admittance without asking for the door-keeper. Yet under all these discouraging circumstances, several fine pieces were performed, and those who claim to be judges in such matters said they were well performed. We were delighted with what we heard, and only regretted that suitable arrangements had not been made to secure for the Society all that might have been realized from the musical contribution of these friends of the cause.

Statue of the Greek Slave.
This admirable work of Powers, the American sculptor, is shortly to be exhibited in this country. It is thus described by the "Literary World."
"The Greek Slave is a young and lovely girl, standing in an attitude indicative of one of genuine modesty, keen suffering, and beautiful resignation. She is chained by the wrists to a column. The figure is life size. The great charm of the work consists in its noble simplicity. The expression is affecting in the highest degree, and there is about the statue that indefinable atmosphere of grace and purity which distinguishes the sculptor of real genius."
Those who have the care of this statue will hardly think of venturing south of Mason's and Dixon's line. Our southern brethren cannot bear even the presence of an anti-slavery tract, much less the picture of a chained slave, and it would be folly to expect of them to tolerate the life-like form of a female captive. It may perhaps pass uncondemned by public sentiment and unutilized by Lynch law, if the marble out of which it is cut is as white and pure as the Anglo-Saxon race, but if it have the least tinge of yellow upon which may be based a suspicion that the captive has African blood in her veins, we prophesy the destruction of the statue, and the denunciation of Hiram Powers as an abolitionist of the Garrison school.

Notice of Meetings.
A mistake occurred in the day of the month in our notice of meetings, which is now corrected, and a change, which was found to be indispensable, has been made in the appointments. As more meetings had been notified than our friends could possibly attend, it was thought necessary to drop the one appointed at Marlboro. Those persons in that neighborhood who are anxious to hear, can most of them probably go to Ravenna or come to Salem.

The late ANNUAL MEETING, like most other meetings of the kind, had not sufficient time to dispose of all the business that it was desirable should be brought before it. One or more letters addressed to the Society were not read, and several resolutions which the Business Committee designed reporting, were not presented. The tent had to be taken down at a certain hour, and all unfinished business on hand at that time, was, as a matter of necessity, indefinitely postponed.

The Eastern papers bring intelligence of the recent decease of AMOS A. PHELPS and ORANGE SCOTT. These men both did good service for the anti-slavery cause in former days, the first named being one of its earliest and most faithful advocates.

Correspondents must bear with us—no room for them this week.

Mexico not Taken.
As we issued no paper last week we were spared the trouble of announcing that General Scott and the American army had taken possession of the city of Mexico—the Americans losing three hundred men in the attack, and of course slaughtering Mexicans innumerable. The last advices contradict this whole story; and the American people have thus long been guiltless of an act, which if more easy of accomplishment, would be more damnable in its character, and perhaps fully as disastrous in its results to the temporary victors, as was the capture of Moscow by the French troops to the fortunes of Napoleon.

ENORMOUS EXPENDITURE.—The U. S. Government has expended within the last year and a half, \$135,000,000, or \$87,000,000 more than its receipts for the same time.—This deficit must be made good by an indirect tax which falls most heavily on the working men of the North. If however, the laborers choose to give slavery \$80,000,000 a year, and impoverish their families to do so, perhaps it is none of our business.

ANNUAL REPORT.—We have not room this week for the Report of the Ex. Com. The outside of our paper was made up more than a week since, so that of this No. we had only the inside left for the proceedings, Editorial, &c.

✎ We cannot give the Herkimer Freeman the information it desires, but presume the notice from the Liberator is the reliable one. We remember hearing it said that the W. W. meeting must be dropped, and a change made in the other appointments.

✎ Will the Chronotype alter its direction of our Ex. copy from Ashblula to Columbiana &c. We do not receive it regularly—will the publisher please send us No. 11, which has miscarried?

THE OHIO YEARLY MEETING OF FRIENDS. (Hickite division) will convene in this place next week.

✎ Our thanks to C. for her account of the Annual Meeting in Pa. She appears to be the only one of our friends there who is disposed to remember us on such occasions.

✎ Will P. R. and M. H. let us hear from them immediately if they have not already written?

GEORGE RAPP, the patriarchal leader at Economy, died on the 9th inst., aged ninety-two years.

✎ The Executive Committee will meet at Salem on the 5th of next month.

✎ We have no room this week for "Receipts," or for notice "To Correspondents."

THE PITTSBURGH MYSTERY.
The only paper in Pennsylvania which is published and edited by colored men, thus comments upon the remarks of the Gazette in relation to the visit of our Eastern friends to that place:

"The Gazette is palpably wrong.—Messrs. Garrison nor Douglass neither have ever uttered a word against the Christian Church, nor a free Government, neither are they opposed to political action as such, because it is political, but to the contrary, are opposed to the exercise of political power, when provided for by a miserable pro-slavery instrument, as the Constitution of the United States most assuredly is.

In regard to the pro-slavery provisions of the Constitution, but a word is necessary to satisfy every liberal mind. We are told by the standard code of moral jurisprudence, that there is no crime in an act, when there is no criminal intention, but all acts are criminal, though their effects may be harmless, when there is a criminal intention.

Now how does the Constitution of the U. States stand, when tried by this scrutinizing law of common sense? Why, a convicted criminal.

It is true, there is nothing expressed in the objectionable provisions of the Constitution, that might not have been inserted under the most foreign idea of the existence of Slavery, yet under the circumstances, all and every necessary provision could have been made and expressed in another manner and by different language.

But those provisions were originally intended to regulate Slavery, and however ingeniously constructed, though not expressed, Slavery is implied—it is so implied, because, by the Convention which formed the National Compact, it was so understood.—Why then should we idly argue against a common sense fact, that the Constitution is a pro-slavery instrument? what is the difference if it is not expressed, when we know it to be implied. Common sense will decide, and forever put to rest a decision to the contrary, that among people of sense, an implication is equal in its intentions to an expression—and here, in this, all speculations are put to rest in regard to the intention of the provisions, because we know, (which is not disputed by the most sanguine opposer of our doctrine) it to be implied.

Then, according to this reasoning, which is simple and fair, the Constitution of the United States is a pro-slavery instrument, and no consistent anti-slavery person should either vote or hold office under it.

In regard to the church and religion, Mr. Garrison's arguments were, that he was a Christian, and in favor of all true followers of Christ; as such, he was assured would never violate His righteous laws and just precepts—but all churches that apologized for or tolerated Slavery, are in direct opposition to the examples of Christ and his precepts, and ought to be either reformed or abolished.

In reference to the Constitution and the Union, the arguments of Mr. Douglass can be expressed in a few words, they were those; he said that he "welcomed the bolt, whether from heaven or from hell, that severed the Union, rather than it should rest on the liberties of three millions of his fellow creatures of whatever origin."

Is there aught in this to condemn? Let us suppose that like Mr. Douglass, the editor of the Gazette had been practically robbed for twenty-five years out of his liberty, subjected during which time to all the injury, insult, and degradation, concomitant with slavery, and whose mother and sisters are still groaning in degradation, all sanctioned by the Constitution and upheld and supported by the Union; would he be less a "fanatic" than Douglass?

Had he like us borne the torture of knowing his father to have served fifty-four years of his life in Virginia Slavery, and was now only free by his own will, having walked away and staid—whose head is now hoary with the blighting frosts of his wintry pilgrimage, and whose cheeks are deeply furrowed by the sorrows of his toiling pathway; would he, could he, dare he, withhold the justly merited rebukes, and spontaneous outbursts of his many indignation against the upholders and abettors of such a system?

Aye, he would welcome the omnipotent arm of Jehovah, stretched forth in terrible projection, holding in his grasp the mighty thunderbolt of vengeance, "red with uncondemned wrath," ready to dash into eternal nothingness, all and everything that contributed to the perpetuity of such a system?

No union with slaveholders—Perish the Union or any Government, rather than to be upheld by the forfeiture of the liberties of the people.

The Brazilian Slave Case.
ESCAPE OF THE SLAVES.

On Thursday last, the decision of Judge Edwards, in this case, was given, by which the slaves were remanded to the custody of the Captain of the Lembrance. In his opinion Judge Edwards declared that the question presented to him under the new writ of *habeas corpus* was already *res adjudicata*, and that he was precluded from going into any investigation of the facts in the case; and that no new facts were set forth which authorized any interference on his part. The Judge relied as a precedent upon the Barry case, in which the Court of Errors decided that the principle of *res adjudicata* was applicable to a proceeding under *habeas corpus*. We regret that we have no room this week for the opinion in full. That of Judge Daly on the first writ will be found on the first page.

Immediately on the decision of Judge Edwards, Messrs. White and Jay asked that the Judge would order the Sheriff to hold the slaves till they had an opportunity of bringing the case before the Supreme Court for final adjudication. This he declined to do, declaring that he had not the authority. A new writ of *habeas corpus* was therefore procured at once from Judge Oakley, but a hearing could not be had till Monday morning.

The fear now was, that as the slaves were legally in the custody of the Captain, they would be placed beyond the reach of any writ whatever. Efforts were made to procure a pledge from the Captain or his counsel that the Africans should be permitted to remain in the custody of the jailor, but without success. The Captain, however, was willing to sell them at a reduced price, and in consideration of the state of the market here, generously consented to take \$300 each for them, affirming that they would be worth \$500 each in Brazil. It was thought possible by some of the friends of the slaves, that the requisite sums might be raised. In the meanwhile the men were left in the Eldridge street Prison, in the custody of the jailor, though no pledge was given that they should remain there.

On Sunday night, however, they were safe in their cells when the keeper retired to rest. In the morning they were not to be found, though the keys of the keeper remained where he had put them the night before, on his table.

Their disappearance remains still a mystery to the public. The Captain and his party evidently know nothing about it, and are exceedingly angry at their escape. But their friends, on the other hand, have no anxiety as to their safety.

Such was the aspect of affairs when a hearing was to be had on Monday, on the new writ before Judge Oakley. It was postponed to Tuesday, when statements were made by the counsel for both parties, and various affidavits were read. Mr. Jay expressed his gratification at the escape of the slaves, and considered it perfectly justifiable, as they were held in jail simply on the order of the Captain, and not by any legal warrant; he declared, that so far as he was concerned, there was no private understanding between the parties as to the slaves being permitted to remain in the Eldridge street prison, but that, on the contrary, Mr. Parry refused to give such a pledge. He, however, further declared that the escape was entirely without his connivance. Mr. Parry acknowledged that Mr. Jay was entirely exculpated, but endeavored to show that there was an understanding between himself and Elias Smith, who has been active in this case, touching the continuance of the slaves in the Eldridge street prison, till it could be ascertained whether money enough could be raised to effect their purchase. Mr. Smith was not present to make any statement in his own behalf.—The Judge remarked that there had been a breach of faith somewhere, and intimated that the matter might come before the Grand Jury. Precisely what the Grand Jury can have to do with the matter we do not see.—The most that can be made out of it is, that the men have deserted, and some one has helped them do so. The last, at least, is no crime. Whatever breach of faith there may have been between private parties, we know not. But that, whatever judgment the public may pass upon it, is not a question over which the Grand Jury have cognizance. Another week will probably bring us more light upon the subject, and whatever it may be, we promise it our readers in the next paper.

There is one fact connected with this case which may as well be mentioned now, before we forget it. A public statement may possibly prevent a recurrence of an interference, which in the George Kirk case, nearly resulted in great mischief, and which, in any case, can have no good result. Although able counsel had this case in hand, and were doing every thing in their power for the release of the slaves, an attempt was made, as in the case of George Kirk, and from the same quarter, to have issued another writ—that of *de homine replegiendo*—which was abolished several years since! Such unwarrantable interference can do no good, and may sometime, as we have just said, do some harm, though none be meant; for it is, we take it, only a pretence on the part of the

gentleman referred to, to be conspicuous in all slave cases. We are persuaded of this from the fact—we have on good authority—that this person used a good deal of exertion in the early stage of this case to have himself retained as counsel for the Captain!—J. S. Standford.

From the Louisville Examiner.
The Answer.

We occupy a difficult position. One, coolly looking on, or sitting snugly in office or parlor, may exclaim—"Oh, I could do this, or I should not do that—I would say so, or I should not say so, I could easily avoid this difficulty, and use this advantage, and thus succeed." Let him try. He will soon know the reality of practice, and the folly of theory. He will quickly find that he has responsibilities to meet which stagger his courage, and duties to perform which more than test his best wisdom and highest purity.

The truth is, a demand is made on poor mortality when called to high and difficult duty, which only the complete man can rightly fulfill. We can tolerate no slip in one in this position. We look to see him armed in proof-mail. He must bear a spotless shield. We all demand this, and nothing less will satisfy us. And if such a spirit could be found, if such could produce one such man, uniting the firmness of Fort, the pluck of the brave old Taylor, when he said, "come and take me," or, when resting on the battle-field, he exclaimed, "we will feel their pulse in the morning," combined with the lofty and unswerving purity and mildness of a Channing or a Grimke, what a summons he would have, and how would the world meet and greet him! But where shall we find such a being? Who unites, here and now, these great qualities? Who can say, "I am ready for the summons?"

Looking over a Ludget of letters, which the publication of our paper has called forth, (some of which came from the Carolinas and Georgia,) we have felt, more deeply than we can express, the immense difficulties we have to encounter, and the entire singleness of purpose, we must possess, or seek to possess, if we would do the duty set before us faithfully. The most opposite views are suggested in them. Principles, as contradictory as may be, are pressed as the only principles which can gain our end or give the deed we seek. We have only to say, with the kindest feeling, to one and all—"We thank you deeply for your sympathy; we shall consider carefully your views; listen with respect to all the suggestions made; but, at the same time, we must consult our own conscience, and abide in its decree."—Can we do more? Would any just man have us do less?

Passing from these general considerations, let us notice, and answer, if we can, some of the criticisms and objections which are made to our course.

1. It is said, we make concessions to slaveholders. Concessions! Wherein, and how? We shall be just to them. But never do we mean to yield up for them, or for anybody else, principle or right. True, we declared we should, in all that we might do, or say, pay a proper regard to their prejudices, and ward off all perils which might beset them, weigh their interests, and be just, and violate no right in attempting to remove a wrong. But this we consider principle, right Christian principle, and we shall always endeavor to act upon it. Are we, therefore, called upon to wink at wrong, to cease proving to the quick, error, to push caution and silence to insincerity, to do justice, not by what we say, but by what we do not say? Far from it. We are free, and feel all the readier and stronger to battle every evil, and sin, and wrong, from acting on this principle.

2. It is objected, again, that we are apologists of Slavery. Strange, this! It is surely a mistake. We may deceive ourselves; perhaps do; but such a proposition or thought has not even crossed our mind. Apologists of Slavery! No freeman, North or South, should apologize to any human being for the assertion in its broadest form, of liberty of speech. No Southern man should stand bareheaded before Southern men, and ask, as of superiors, whether he should discuss Slavery. The wrong and wretchedness of the slave system are before us. We are discussing them. We shall continue to discuss them fearlessly. But we shall do it in a way to gain the largest Southern audience; to reach the greatest number of masters and non-slaveholders; and this, too, not upon grounds of expediency, but of principle, of that principle which, while it yields nothing, is careful to give no just cause of offence or alarm, which conciliates, but never compromises.

3. It is declared, besides, that we are opposed to the Anti-Slavery movement. Not in any form or shape! Why, on this we rest all our hope. It is, as it has been, the true heaven of liberty. God teaches us, thro' history, and in all social movements, that even fanaticism in its worst form is made productive of good—does advance society, and elevate man. Who was the Ana-Baptist? A fanatic, yet he helped to gain liberty for Europe. Who the Puritan? A bigot, yet his bigotry enabled us to win our freedom. Be it, then, that the conduct of Anti-Slavery men has been full of errors, still we should not be blind to their virtues, or the good they have done. We should never assail the spirit-movers of reform. We, certainly, could not condemn the first full declaration of the rights of man, even by implication. We trust the day may never be, when we shall deny the debt of gratitude we owe them.

Let it be borne in mind, (if it be, we shall be saved some trouble, and much misapprehension,) that we speak to and for Kentucky, and as far as we can, to and for the South. This is our field. We know that those who occupy it, must plant themselves on the broad principle of right. We shall try to do so.—But we must not quit this field, and if we have the strength to carry out our plan, nothing shall force us from it. We see in naked reality the trial position which we occupy.—And we shudder at the responsibilities which it involves; but we shall strive to forget these, to forget friendly cheer or hostile assault, to forget everything, as we ask, how shall we win freedom for Kentucky—and struggle with all the manhood God and Nature have given us, for the glorious consummation.

INCENDIARY PUBLICATIONS IN BALTIMORE.
—John C. Pulley, a free colored man, has been arrested, says the Baltimore Patriot of the 5th instant, on the charge of receiving abolition papers, knowing them to be such,

in violation of sec. 1st of the act of 1841, which provides that any free negro or mulatto who shall knowingly call for, receive, or demand from any Post-Office in this State, or have in his possession, any abolition hand-bill, pamphlet, newspaper, or pictorial representation of an inflammatory character, having a tendency to create discontent among or stir up to insurrection the people of this state, shall be deemed guilty of felony, and upon conviction thereof, shall be sentenced to undergo a confinement in the Penitentiary of this State for a period of not less than ten nor more than twenty years."

"The specific charge in this case was the receiving through the Post-Office the Ram's Horn. The accused was held to bail in the sum of \$600 for his appearance at the next term of the Baltimore City Court. He can scarcely read, it is said, and the paper was sent him by a friend in this city.—J. S. Standard.

Ruffianly Outrage.

As Frederick Douglass was quietly sitting in the car, awaiting the starting of the train for Harrisburg, on Saturday morning, two other passengers, a man and a woman entered, and the man stopping at his seat, said to him in a rough voice, "Get up there and let this lady take that seat."

"I do not feel bound to give up my seat to any one, gentleman or lady, unless asked in a proper manner to do so," was the calm reply of Mr. Douglass.

"Don't you mean to give it up?"

"No, Sir, not unless I am properly requested to do it."

At this, the genteelly dressed ruffian seized Mr. D. by the collar, and as no resistance was offered, dragged him from his seat.

"Sir," said Mr. D., rising with a calm dignity and turning to his assailant, "I am no fighting character, but I must say to you, that you are a bully."

"I am no bully," was the angry reply.

"Yes Sir," returned Mr. D. with emphasis, "I repeat it, you are a bully," and then turned from him and walked into another car for a seat.

We learn that the author of this outrage was John A. Fisher, Esq. of Harrisburg, and we suppose that he deems himself a gentleman, but our readers can judge for themselves how much claim he has to the name. For our part we do not believe a drunken scavenger or chimney sweep can be found in South-west, who would be guilty of an act so dastardly. But it needs no comment. The simple fact speaks a worse condemnation of the man than any denunciation of ours. Thus this wicked prejudice against the colored man makes ruffians of men.—Pa. Freeman.

A STRUGGLE FOR FREEDOM.—The Mercer Luminary gives the following account of a slave who recently passed through that place on his way to Canada:

He was from Louisiana, and he has been three months in performing his pilgrimage journey, with nothing but the river for his guide, and in a land of enemies, the greater part of the way, ready to seize and return him to his prison-house of bondage. He is about 25 years of age, and this is the second attempt made to gain his freedom. The first was made some years since, which proved unsuccessful, as he was recaptured and taken back, when he was put to work again on a cotton plantation, with a heavy bar of iron attached to one of his legs. This was worn by him for years; when, supposing that the spirit of manhood was crushed in him, it was removed. He still cherished in his bosom a desire for liberty, and when an opportunity offered, resolved to make another desperate effort to gratify it. In this he has been successful.

A SOLDIER'S RIGHT OF CONSCIENCE.—The following letter is said to have been written by General Scott to Hon. M. Filmore. The Courier and Enquirer says that "the writer settles the question of conscience involved in the true spirit." Certainly a man who thinks that killing Mexicans to make room for more American slaves, is not Christian work, must be either a coward or a madman:

HEADQUARTERS OF THE ARMY.

My dear Sir,—I have received the two letters (one from the Rev. Mr. Angler, and the other signed by Mr. Van Wyck,) asking, on several grounds, the discharge of James Thompson, a private in the second regiment of Artillery. 1st. He has, since his enlistment, reformed his habits. This is an argument in favor of his serving out his time, lest he should relapse, if discharged, before confirmed in his reformation—military discipline highly favors reformation. 2d. He has become pious. This makes him at once a better soldier and a better man, and fortunately we are not without many pious officers and men in our ranks; but 3d—it is alleged that he has imbibed conscientious scruples against performing military duty. If the man be mad he can be discharged on a surgeon's certificate to that effect—but if he has only turned coward, we have ample means of punishing him if he should, when ordered, refuse to fight. I return the letters you enclosed, and remain, my dear Sir,

With great esteem, yours truly,
WINFIELD SCOTT.
Hon. M. FILMORE.

THE SALEM BOOK-STORE

Has recently received considerable additions to its Stock of Books and Stationary from New York and Philadelphia, and now offers to its "friends, and the public generally," as cheap and well-selected a lot as can be found anywhere in the county, to say the least.—The subscribers have taken especial pains to ascertain where the best Publications of the day were to be had, as well as the standard

LITERARY & SCIENTIFIC WORKS,
and now have the pleasure of saying that they have secured an excellent variety of the best and most popular. Also, a full assortment of
ECLECTIC SCHOOL BOOKS,
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All orders for Books, singly or by the lot, cheerfully and promptly attended to.
GALBREATH & HOLMES.

Salem, June 4, 1847.

DRY GOODS AND GROCERIES,
BOOTS AND SHOES. (Eastern and Western,) Drugs and Medicines, Paints, Oil and Dye Stuffs, cheap as the cheapest, and good as the best, constantly for sale at
TRESCOTTS,
Salem, O. 1st mo. 30th.

POETRY.

For the Anti-Slavery Bugle.

Maryland shall be Redeemed.

Yes! thou shalt be redeemed my native land;
Land of the mountain cliff and ocean strand,
Thy Chesapeake shall yet reflect the light,
And mirror Truth's swift messengers of Right.

My native land, my heart still clings to thee,
And throbs with joy, for thou shalt yet be free.

I've wandered oft by fair Patuxent's tide,
And mused on all thy glory and thy pride,
But the dark shadow of Oppression's wing,
Still hovering o'er, forbade my heart to sing.

Thy genial climate, thy bland inspiring air,
Thy healthful fountains, and thy landscapes fair,
Shall yet subserve Humanity's behest,
And bring glad tidings unto thy oppressed.

Thy lofty hills with pine and laurel crown'd—
Shall yet with Freedom's joyful songs resound.

Thy mountain streams rush onward to the sea,
And shout aloud for God and liberty.

Where the Potomac haves thy southern shore,
Erect thy Standard, "FREEDOM EVERMORE!"
Its glorious motto, true to God and man,
Shall cheer free hearts and banish Slavery's ban.

Awake, arise! Let Baltimore display
Freedom's unsullied flag, and greet the day.
Her thrilling shout shall, vaulting, rise to Heaven,
And Torrey's spirit shall respond, "Forgive."

WM. HAYWARD, JR.
Lodi, Wabash co., Ind.

The Prairie, God's Garden.

"The most beautiful of all the great natural objects, is one of our great Western Prairies in blossom. It is a sea of flowers, and so entrancing as to dazzle the senses. Well it may be called God's Garden."—[Notes of a Traveller.]

God formed the World for beauty,
And hung it in the air;
Then clothed it in its loveliness,
And called it "good" and "fair";
His are the burnished heavens,
With all their orbs of light,
He gave the stars their lustre
That they shed upon the night.

He made the mighty Ocean,
His grandeur and its grace,
And gave its mystic splendor,
As a mirror for his face;
No nobler emblem hath He,
None greater, none more free,
No symbol half so touching,
As the bounding, mighty sea.

The Mountains in sublimity
As monuments shall stand,
To teach us wondering mortals
The workshop of His hand;
Upon their mighty hill side,
Around their summit high,
His name is wrote in glory,
In power and majesty.

But oh! the blooming Prairie,
Here are God's floral bowers:
Of all that he hath made on earth
The loveliest are the flowers;
This is the Almighty's garden,
And the mountains, stars and sea,
Are naught compared in beauty
With God's garden Prairie free.

Home.

"Then the disciples went away unto their own homes—John xv, 10.

Where burns the fireside brightest,
Cheering the social breast!
Where beats the fond heart lightest!
Its humble hopes possess'd;
Where is the hour of sadness
With meek-eyed patience borne—
Which mirth's gay cheeks adorn!
Pleasure is marked by festiveness,
To those who roam;
While grief itself has sweetness,
At home—sweet home!

There blend the ties that strengthen
Our hearts in hours of grief—
The silver links that lengthen
Joy's visits, when most brief;
There, eyes, in all their splendor,
Are vocal to the heart;
And glances, bright and tender,
Fresh eloquence impart;
Then, dost thou sigh for pleasure?
Oh! do not wildly roam;
But seek that hidden treasure,
At home—sweet home.

Does pure religion charm thee,
Far more than aught below?
Wouldst thou that she should arm thee
Against the hour of woe?
Her dwelling is not only
In temples built for prayer;
For home itself is lonely,
Unless her smiles be there;
Wherever we may wander,
'Tis all in vain we roam,
If worshipless her altar,
At home—sweet home!

Death.

"For what is death to him who dies
With God's own blessings on his head?
A charter—not a sacrifice,
A life immortal to the dead.
And life itself is only great,
When man devotes himself to be,
My virtue, thought, and deed, the mate
Of God's own children and the free."

MISCELLANEOUS.

Miriam Power.

In her native village there were two orphans, who, on the death of their parents, depended on the bounty of some distant relatives. The eldest, a girl, was several years older than her brother, a poor sickly boy, who relied solely on his sister for the necessary attentions that seemed often to preserve his life. They had eaten for many years the bitter bread of dependence, when the persecuting spirit, in the form of the witchcraft delusion, awoke in the land. This young girl, now about eighteen, was distinguished by remarkable maturity of character, and also by a perfection of form and feature, as rare as it was beautiful. It is well known that the victims of this delusion were selected among those who were distinguished by rare gifts of mind or person, and even the persons most eminent for piety and excellence of character were most likely to become victims of intercourse with the Author of Evil.

Tradition said our grandmother, represented Miriam Power as queenly in her person, of most winning sweetness in countenance and manner, although mingled with sadness and reserve. The sadness was attributed to the early loss of her parents, and to the anxiety and care which had fallen upon her at that early age, in the protection of her unfortunate brother. He was afflicted with that fearful malady, epilepsy. It is now well known that, although a physical disease, it will yield to mild remedies and moral treatment. She had in this way, or by the natural ascendancy which a strong mind exercises over a weak one, attained a perfect control of her idiot brother. She had watched him so long, and become so accustomed to the care, that although she could not foresee and prevent the paroxysms of the malady, yet as soon as consciousness began to return, by fixing her eye mildly on his, and taking him in her arms, she could immediately soothe him to quiet and sleep.

As usual in such cases, every one was ready with advice, and there was as many remedies offered as there were persons to prescribe; but Miriam had learnt from experience that her own treatment was the best, and refused all herbs, nostrums and charms. Among the most earnest was an old Indian squaw, who had long been the doctress of the village, who entreated Miriam to make use of a woodchuck baked alive, and then reduced to powder, taken in small doses every day. The cruel prescription was rejected with horror, and the poor girl went quietly on in her own way.

Soon after the accusation for witchcraft began, either incited by those who envied the beauty and talent of Miriam, or urged by anger at the rejection of her advice, this old Indian accused the poor girl of first throwing her brother into fits, and then bringing him out of them by the assistance of the Devil. It is well known how readily the people, and even the magistrates, lent an ear to such accusations. All who would not acknowledge a compact with the Evil One, felt that they were lost as soon as they were accused.

Poor Miriam knew instantly that her fate was sealed, when one morning in August the officer sent her little room where she was sitting by her brother, and told her that he had come to take her to prison. She turned pale as death, but with that trust in God which was habitual to her, she entreated permission to retire, to commend herself and her brother to Heaven. When she returned, she was calm and asked with much firmness who were her accusers, and demanded to be confronted with them. When they tore her from her weeping brother, her fortitude forsook her, and she entreated with tears that she might be permitted to go with her to prison. Her prayer was not granted, and the poor idiot knew not the calamity he was suffering.

In cases like these, the cruelty of their proceeding was only exceeded by their rapidity. The next day Miriam was taken from prison and carried to Salem for examination. These examinations took place in the church, and were conducted with the mockery of a religious solemnity. This meeting was opened with prayer by the clergyman; the accused was then brought in and placed between two men, who each held an outstretched arm, so that she could touch nothing in her vicinity. No relative or friend was permitted to perform this office—not even husbands when their own wives were the accused.

Miriam, on this awful occasion, had not wholly neglected her dress, but her beautiful long hair hung loosely about her neck and shoulders. She was deadly pale, cold drops of agony stood upon her forehead, but there was a light in her dark eyes that said, whatever might be her fate, she would be true to her principles, and that neither the longing for life, in one so young, nor the fear of a cruel death, would wring from her one false word.

The Indian was now placed before her. She was old, bent, withered, and there was a malignant expression in her snake-like eye, which contrasted with the calm innocence of Miriam's, like that of a fiend of darkness opposed to an angel of light. She testified that she had repeatedly seen the accused throw her brother into fits, and then with a look or a touch instantly restore him again to tranquillity. She gave clear and circumstantial evidence of many instances which she had witnessed, and called upon others to confirm her testimony.

Miriam felt that there was scarcely a ray of hope, but she lifted her heart to God, the protector of the orphan, and entreated to be heard in her own defence. She gave a clear and lucid relation of her brother's illness, which had afflicted him from his birth. She told them that her mother had bequeathed him to her care on her death bed, and she gave a touching account of all her long watchings, her anxious days and nights, the various remedies she had used, from time to time, till at last she had found out the soothing moral influence, by which she could alone mitigate his sufferings.

Her youth, her beauty, her humility, the tone of her voice, moved the crowd to pity. Mercy seemed hovering over the heads of her judges, when it was suggested by one of them to have the boy brought and placed before her, that they might themselves witness her power. Her safety now depended upon an accident. If he should chance to bear the experiment tranquilly, and no convulsion ensue, the evidence of the Indian would scarcely have been deemed sufficient to condemn her.

When they went for the boy, they found he had been weeping ever since his sister was taken away, but he had not intelligence

enough to comprehend the nature of the case, or to know how much depended on his tranquillity. When informed that he was to be taken to his sister, he expressed the utmost joy and eagerness to proceed. Miriam heard his coming, and trembled so excessively, that one of the men was obliged to support her with his arm to prevent her falling.

The poor boy expected to see his sister as he had always seen her—calm, firm, and gently smiling on him. When he was brought into the crowded meeting house, and saw the stern and solemn faces of the magistrates, his beloved guardian as pale as death, a prisoner between two savage men, he was seized with the most intense terror, uttered a piercing shriek, and fell down at her feet in strong convulsions.

Although her life depended upon it, Miriam could resist no longer. She struggled violently, drew her arms with a powerful effort from the men who held her, and threw herself by the side of her agonized brother. She raised him in her arms, wiped the froth from his mouth, and pressed him closely to her bosom. He opened his eyes, saw the mild, the beloved, the well known countenance fixed tenderly upon him, instantly became calm, nestled like an infant on her breast, and soon fell asleep.

The iron hearted judges, unmoved by a scene that brought tears to many eyes, cried out, "We need no further proof that the agency of the Evil One is among us. The most winning forms are often chosen for their agents. Unless she will acknowledge his aid, take her to prison, and give her over to his power."

Miriam fell upon her knees, and in the presence of the crowd abjured all aid, compact, intercourse with any spirit of evil. She acknowledged but one, the Father of all spirits, and to him she committed the cause of the orphan and the innocent. Her brother clung to her, and she refused again to be separated from him. The poor boy whose life she had so often saved, was unconscious that he had now been the means of condemning his guardian to death.

Are you interested enough in my heroine to wish to know her fate? She had prepared herself, by faith and prayer, for the cruel death which she knew awaited her. But there were in the crowd, at her trial, hearts made of softer materials than those of her inexorable judges. When they found that no entreaties could prevail on her to save her life by a falsehood, they determined by some other means to work out her deliverance.

One morning her prison was found empty. No inquiries were instituted and no pursuit made. It was afterwards found that she had fled to Boston, where, with her own industry, she supported herself and unfortunate brother.

I have often wished I could have known her future destiny in life. Her remarkable beauty and heroic conduct could not have remained unknown. An American Scott would find many a Jeanie Deans among the daughters of the pilgrims.

The Sufferers—or, Sandhillers.

We find in the Winyan Intelligencer, published at Georgetown, S. C., the following notice:

"The poor laborers on Black River, and in that neighborhood, are in a state of starvation, many of them being without corn or meal, and none of them having meat. The occasion calls for the aid of the charitable, and efforts will be made to obtain relief for them."

Who are these "poor laborers?" There is a class of poor whites in the Carolinas, and most of the Southern States, peculiar in character, and unknown generally to the country. They are called Sandhillers. They are so called because they cluster together in the poorest regions, and there live by hunting, fishing, raising a little stock, making for sale or writing, and what is poultry. They are very ignorant. Not one out of fifty can read or write, and what is worse, they change not as time wears down the old and supplies their places with the young. As is the case, so is the case.

And these Sandhillers are as peculiar in dress and look as they are in character. You know them whenever you see them. They are marked in any crowd. Dressed always in the plainest home-spun, home-made and widely cut, often without shoes, but when using them, wearing the coarsest kind, with slouched hats of cheapest texture, having no blood in their cheeks, their eyes black, and their hair lank, they are as distinct a race as the Indian. In some respects they are not unlike them. They love to roam the woods, and be free there; to get together for frolic or fun; to fish and hunt; to chase wild cattle; but here the similarity ends; for they are wanting in personal daring, and in that energy of character which makes a man.

We do not know one of them who ever gained station in society, or became distinguished by his deeds. And it is this class, whom the Georgetown Intelligencer alludes to, we conclude, when it speaks of the "poor laborers" on Black River and neighborhood.

How came they in their present condition? Their history is quickly told. It is a sad one, and we never think of it without sorrow.

In the early settlements of the Carolinas, every body pressed upon the water courses. Poor as well as rich, made lodgment upon, or near their banks. There were, at first, very few negroes; consequently the latter needed the labor of the former to house their crops, and clear their lands. All got along well, then. But the slave traffic, with its accursed ills, began soon after, and by and by, planters had their places stocked with slaves. As these slaves increased, the poor began to feel their degradation. A bitter hatred grew up between these classes. It led often to violence. The larger planters, in consequence, began to buy up the poor man's land, and the poor men, in turn, became anxious to sell. And they did so. But where were they to go? South of Carolina was a wilderness; the good lands on the water courses, in the States were in the possession of rich planters. They had no alternative left, as they thought, but to herd together on the sand-hills, and there they and their still live.

Their choice of place is significant enough of their feeling, and of the cause of their removal. They made their location in neighborhoods where neither large nor small planters could molest them. They got together they could live without being disturbed or worried by the continued sight of slaves. Now and then you will find a few of the more debased sort gathered close by towns; but generally they are some ten, or fifteen or twenty miles back. What the land would

yield which they call their own—for often they "squat," as the phrase is, on the State's or other's property—it is difficult to say. But the best of it, on the average, would not return ten bushels of corn to the acre; the most of it not rice. They grow sweet potatoes, melons, a little cotton for home use, and now and then a bag or half a bag for market. But things are where they are, and as they are, because slavery, with its biting social ills, beats them away from a richer soil, and keeps them hopelessly down and debased on the barren hills.

What are their peculiarities of mind? The fact, that they left the neighborhood of large plantations, and sought a sort of wild-wood liberty, shows that they have some notions of personal freedom. They have. But they are very crude. It was their condition which induced us to think first on the subject of slavery, and we endeavored, in conjunction with the lamented GAMBLE, to hit upon some plan by which we could improve them. We sought them out in their hovels, and endeavored to win their regard, and secure their confidence. We succeeded in this, but we failed, wholly, in every effort to induce them to change their mode of life. The ruling idea uppermost in their minds seemed to be, hatred of labor, under the conviction, that it degraded them, because it put them on an equality with the slaves. An anecdote will illustrate this feeling.

One of their number had a fine intelligent boy. He was one that would have attracted notice in any boyhood gathering. We proposed to the father that he should be educated. "Let him go with us to town," said we, "and we will send him to school, and see what can be done with him."

"And what then," asked he, eyeing us, as if suspicious that something wrong was to follow. "Why," we continued, "when he has been educated, we can send him to the carriage maker, Mr. C., and let him learn a trade!"

"Never," he quickly, almost fiercely, rejoined, with a harsh oath. "My son shall never work by the side of your negroes, and Mr. C.'s negroes, (calling certain planters names whose slaves were being taught the trade), and be ordered about by Mr. C. as he orders about."

We were fixed. No argument, entreaty, appeal to interest, could move him. The idea uppermost in his mind was the idea of his class—that labor was degrading; and he would rather his son should be free in the forest, if ignorant, than debased in the city, though educated, by a mental task.

What hope is there for them?

We see none. Nothing, certainly, but the removal of slavery can induce them to change their present condition. They will not labor in the field while they think it degrading; nor become artisans or mechanics while slaves are such. And as for educating them, scattered as they are, the effort seems almost hopeless! Up and down the river where these "poor laborers," that the South Carolina paper talks of, live, and all around Georgetown, there are large rice and cotton estates. Many of the owners of them are very wealthy; a majority rich. Yet there is no sort of connection, or sympathy, between these planters and the sand-hillers! They are as far apart as two races well can be. We speak now of social separation; for we are sure the moment they heard the "poor laborers" were starving, these planters did what was necessary, and more, to relieve their wants. But, we fear, coming time will find them as they are now—alone, ignorant, degraded, the victims of a blighting curse!

The condition of these sand-hillers illustrates the effect of slavery in its extreme, or when pushed to its farthest limit. Take one town, near the centre of South Carolina, and make a line for ten miles south of it along the river on one side, looking three miles back, and we question whether you will find over ten planters! They have each from one hundred to two, three, four or five hundred slaves! Many of these slaves, too, are mechanics! Necessarily, therefore, the towns wane, the poor classes emigrate, as well as the young and enterprising; and the ignorant, or sand-hill class, escape to the barrens for freedom! according to their notion of it.

So much for the "poor laborers" of Black River and its neighborhood! for the unfortunate sand-hillers of the Carolinas!—[Louisiana Exam.]

Of We have become convinced lately, that there are still some people in the world who have never read this little story, which we reckon among the classics. We reprint it to be remembered as a sort of talismanic aid in those cases of manifold perplexity which we meet in this toilsome world.—[Mrs. Kirtland.]

The Discontented Pendulum.

An old clock that had stood for fifty years in a farmer's kitchen without giving its owner any cause of complaint, early one morning, before the family were stirring, suddenly stopped. Upon this the dial-plate (if we may credit the fable) changed countenance with alarm; the hands made a vain effort to continue their course; the wheels remained motionless with surprise; the weights hung as if dead; each member felt disposed to lay the blame on the others. At length the dial instituted a formal inquiry as to the cause of the stagnation, when the hands, weights, and wheels, with one voice protested their innocence.

But now a faint tick was heard from the pendulum, who thus spoke: "I confess myself to be the sole cause of the stoppage; and am willing, for the general satisfaction, to assign my reasons. The truth is, I am tired of ticking."

Upon hearing this, the old clock became so enraged, that it was on the very point of striking.

"Lazy wire!" exclaimed the dial-plate, holding up its hands.

"Very good!" replied the pendulum.—"It is vastly easy for you, Mistress Dial, who have always, as every body knows, set yourself up above me—it is vastly easy, for you, I say, to accuse others of laziness!—you who have nothing to do all the days of your life, but to stare people in the face, and to amuse yourself with watching all that goes on in the kitchen! Think, I beseech you, how you would like to be shut up for life in this dark closet, and to wag backward and forward, year after year, as I do."

"As to that," said the dial, "is there not a window in your house, on purpose for you to look through?"

"For all that!" resumed the pendulum, "it is very dark here; and although there is a window, I dare not stop, even for an in-

stant to look out at it. Besides, I am really tired of my way of life; and if you wish, I'll tell you how I took this disgust at my employment. I happened this morning to be calculating how many times I should have to tick in the course of the next twenty-four hours; perhaps some of you above there can give the exact sum."

The minute hand, being quick at figures, presently replied:

"Eighty-six thousand four hundred times." "Exactly so," replied the pendulum;—well I appeal to you all, if the very thought of this was not enough to fatigue one; and when I began to multiply the strokes of one day by those of months and years, really it is no wonder if I felt discouraged at the prospect; so, after a great deal of reasoning and hesitation, I thought I myself, I'll stop."

The dial could scarcely keep its temper during this harangue; but resuming its gravity replied:

"Dear Mr. Pendulum, I am really astonished that such a useful, industrious person as yourself should have been so overcome by this sudden action. It is true you have done a great deal of work in your life time; so have we all, and are likely to do; which, although it may fatigue us to think of—the question is, will it fatigue us to do. Would you now do me the favor to give about half a dozen strokes to illustrate my argument?"

The pendulum complied, and ticked six times in its usual place.

"Now," resumed the dial, "may I be allowed to inquire, if that exertion was at all fatiguing or disagreeable to you?"

"Not in the least," replied the pendulum; "it is not of six strokes that I complain, nor of sixty, but of millions."

"Very good," replied the dial; "but recollect that, though you may think of a million strokes in an instant, you are required to execute but one; and that, however often you may hereafter swing, a moment will always be given you to swing in."

"That consideration staggers me, I must confess," said the pendulum.

"Then I hope," resumed the dial-plate, "we shall all immediately return to our duty, for the minds will all lie-a-bed if we stand idling thus."

Upon this the weights, who had never been accused of light conduct, used all their influence in urging him to proceed; when, as with one consent, the wheels began to turn, the hands began to move, the pendulum began to swing, and to its credit, ticked as loud as ever; while a red beam of the rising sun that streamed through a hole in the kitchen door, shining full upon the dial-plate, it brightened as if nothing had been the matter.

When the farmer came down to breakfast that morning, upon looking at the clock, he declared that his watch had gained half an hour during the night.

"Not a drop of Quaker blood was ever shed by an Indian."

Such is the expression of the historian as he finishes up the early history of Pennsylvania; and the fact speaks a whole volume in favor of the cause of Peace. None can recollect without painful feelings on the wars of the American colonies, which have resulted in such a sad extermination of the aboriginal lords of the soil; none whose feelings do not recoil at the thought of so much Indian blood shed in the land of their birth. How have the countless Indian tribes faded away, in all their power and glory, before the onward tread of the white man, until only a sad relic of them remains. The reader of our country's early history—wary, and saddened and sickened with almost constant hostilities and wars and bloodshed, between the aborigines and the early settlers of what are now Virginia, the New England States, the Carolinas, &c.—is most amply relieved on turning to the history of the land of William Penn.

Instead of force and arms on the one hand, and the tomahawk and scalping-knife on the other, we behold Penn without arms, and in the dress of Peace and the calumet; and as a consequence naturally to be expected, perfect peace and friendship existed, in the stead of ambushes, massacres and burnings. He went a large elm-tree, says Bancroft, William Penn, surrounded by a few friends, in the habitations of Peace, met the numerous delegates of the Lenape and Lenape tribes.

"We meet"—such were the words of Penn—"on the broad pathway of good faith and good will; no advantage shall be taken on either side, but all shall be openness and love. I will not call you children, for parents sometimes chide their children too severely; nor brothers only, for brothers differ. The friendship between me and you I will not compare to a chain, for that the rains might rust, and the falling tree might break. We are the same as if one man's body were to be divided into two parts; we are all one flesh and one blood." The children of the forest were touched by the sacred doctrine, and renounced their guile and their revenge. They received the presents of Penn in sincerity, and with hearty friendship, they gave the belt of woman.

"We will live," said they, "in love with William Penn and his children," as long as the moon and the sun shall endure. And the historian adds, "Not a drop of Quaker blood was ever shed by an Indian."

What a contrast between the principles of Peace and the principles of War, do these extracts present! If the founder of Pennsylvania, panoplied in the principles of peace only, single handed almost, could be safe, and his colony so abundantly prosper, in the midst of powerful tribes of savage Indians, what necessity of war can there be under other circumstances? To this may be added another equally interesting fact—That in after wars in which Indians were engaged, if the enemy could gain shelter in a Quaker house, he was as safe there, as the saint Greeks when they sheltered themselves in the temples of their gods—the Indian would not harm his enemy who had fled to a Quaker family for protection. Had all our colonies settled on the principles of Peace, as did that of William Penn, no one can tell how greatly it would have tended to civilize and evangelize the tribes of the American Indian. At least none can dwell on this contrast without becoming more in love with those glorious principles of Peace taught us in the gospel of Jesus Christ, and lifting his heart in prayer to the God of nations, that wars may cease to the end of the world.—[Rose of Sharon.]

A Warrior's opinion of his own Laurels.—At a dinner recently given to Sir Harry Smith the "hero" of Aliwal, by his former companions in arms, he is reported to have said:—"He trusted that the peace of Waterloo would continue, for our profession is a damnable trade, and if it must be that we have to act, let it be carried on with the utmost mitigation of its horrors."

Anti-Slavery Books

Kept constantly on hand by J. Elizabeth Jones, among which are

The Forlorn Hope.
Burleigh's Death Penalty.
Voices of the True Hearted.
Anti-Slavery Alphabet.
Madison Papers.
Narrative of Douglass.
The Liberty Cap.
Brotherhood of Thieves.
Slaveholder's Religion.
Christian Non-Resistance.
Disunionist, &c.

N. B. Most of the above works can be procured of Betsey M. Cowles, Austinburg.

THE SUBSCRIBERS take this opportunity of informing their friends and the public generally that they have commenced the Wholesale Grocery Commission and Forwarding business, under the firm of Gilmore, Porter & Moore. All consignments made to them will receive prompt attention. Upon the reception of such, they will give liberal acceptances if desired—charges reasonable. Address Gilmore, Porter & Moore, No 36, west Front street, Cincinnati.

HIRAM S. GILMORE,
ROBERT PORTER,
AUGUSTUS O. MOORE.
Cincinnati, May 4, 1847.

Coverlet & Carpet Weaver

BEFORE THE PUBLIC AGAIN,

Not for office, but to solicit a continuation of favors heretofore bestowed from his old customers, and as many new ones as will favor him with a trial. As a further inducement I have this spring obtained several new figures for my double coverlet loom, some of which will be put in operation in a few days from this date. Spin the woolen yarn 14 cuts to the pound, and bring 32 cuts after it is double and twisted, and 31 cuts cotton No. 6, two double color of the woolen, 24 cuts blue and 8 cuts red. I am about putting in operation a loom to weave the same figures on the half double coverlets as is on the double ones, which will bring every object and flower to a complete point. Spin the woolen yarn for these 10 cuts to the pound, 20 cuts when doubled and twisted, and 1 pound No. 8 single white cotton will fill one; 20 cuts No. 8 cotton double and twisted, 10 cuts single cotton No. 5, color the 10 cuts No. 5 blue will warp one. I put in operation two new figures on my other half double coverlet loom.

Figured table Linen, Ingraine and other Carpets wove as formerly at the old stand on Green street, Salem, Columbiana co., O.
JAMES McLERAN.
May 23, 1847.

C. DONALDSON & CO.

WHOLESALE & RETAIL HARDWARE MERCHANTS
Keep constantly on hand a general assortment of HARDWARE AND CUTLERY.
No. 18 MAIN ST. CINCINNATI.
July 17, '46.

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Pittsburgh Manufactured Articles.
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JUST RECEIVED

A Large and Complete Assortment of
PHONOGRAPHIC BOOKS,
And also a full set of FOWLER'S WORKS
by Galbreath & Holmes, and for sale at the
SALEM BOOKSTORE.
March 22, 1847.

Agents for the "Bugle."

OHIO.

New Garden; David L. Galbreath, and T. E. Vickers.
Columbiana; Lot Holmes.
Cool Springs; Mahlon Irvin.
Berlin; Jacob H. Barnes.
Marlboro; Dr. K. G. Thomas.
Canfield; John Wetmore.
Lowellville; John Bissell.
Youngstown; J. S. Johnson, and Wm. J. Bright.
New Lyme; Marsena Miller.
East Fairfield; John Marsh.
Selma; Thomas Swayne.
Springboro; Ira Thomas.
Harveysburg; V. Nicholson.
Oakland; Elizabeth Brooke.
Chagrin Falls; S. Dickerson.
Petersburg; Ruth Tomlinson.
Columbus; W. W. Pollard.
Georgetown; Ruth Cox.
Bondsburg; Alex. Glenn.
Farmington; Willard Curtis.
Elyria; L. J. Burrell.
Oberlin; Lucy Stone.
Ohio City; R. B. Dennis.
Newton Falls; Dr. Homer Earle.
Ravenna; Joseph Carroll.
Hannah T. Thomas; Wilkesville.
Southington; Caleb Greene.
Mt. Union; Joseph Barnady.
Hillsboro; Wm. Lyle Keys.
Malta; Wm. Cope.
Hinkley; C. D. Brown.
Richfield; Jerome Hurlbut, Elijah Poor.
Lodi; Dr. Sill.
Chester 24 Roads; H. W. Curtis.
Painesville; F. McGreen.
Franklin Mills; Isaac Russell.
Granger; L. Hill.
Bath; G. McCloud.
Hartford; G. W. Bushnell.
Garrettsville; A. Joiner.
Andover; A. G. Garlick and J. F. Whitmore.

INDIANA.

Marion; John T. Morris.
Reconomy; Ira C. Maulsby.
Liberty; Edwin Gardner.
Winchester; Clarkson Pickett.
Knightstown; Dr. H. L. Terrill.
Richmond; Joseph Addelman.
PENNSYLVANIA.
Fallston; Milo A. Townsend.
Pittsburgh; H. Vashon.